"A"

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Vol II Kulu Lahaul & Spiti

1883-84

Part. A

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GAZETTEER

OF THE

KANGRA DISTRICT.

Vol. II.—KULU, LAHAUL, AND SPITI.

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PART II.

KULU AND SEORAJ.

The following pages are not intended as a complete and independent account of Kúlu; but merely as supplementary to the general description of the district contained in Part I. (see page 3, Vol. I). Matters special to Kúlu are here discussed; and are, for convenience of reference, arranged under the same headings as in Part I. But for much that is common both to Kángra and Kúlu, and specially for statistics, Part I must be consulted.

PART II.—KULU AND SEORAJ.

CHAPTER I.

THE DISTRICT.

SECTION A.—DESCRIPTIVE.

Chapter I, A.

Descriptive.

General Configuration.

The canton of Kúlu lies between north latitude 31° 20′ and 32° 26′ and east longitude 76° 59′ and 77° 50′. It is bounded on the west by the Bará Bangáhal ridge, separating it from Bangáhal (Kángra proper); on the south-west by the Dháola Dhár, or outer Himalaya,* the Biás and two small rivers, confluence of the Biás and Satlaj, which divide it from the native states of Mandi and Suket†; on the north-east and east by the central Himalayan range, dividing it from Láhaul and Spiti‡; and on the south by the Satlaj. It contains a total area of 1,934 square miles, and a population by the census of 1881 of 100,259 souls. It may be generally described as a strip of country some eighty miles long and of varying breadth, running north and south along the western side of the great snowy range known as the mid-Himalaya, and separated thereby from Láhaul and Spiti. The Biás river rises in its northern end, and to the south it rests upon the Satlaj. The Sainj river, which rises in the mid-Himalaya, and joins the Biás at Lárji, cuts it into two parts, which are sometimes distinguished as Kúlu proper and Seoráj. Kúlu proper is shut in to the north-west and west, and separated from *talúka* Bangáhal and the Mandi State by the Bará Bangáhal ridge and the outer Himalaya, which is held to begin from the bend of the Biás below Lárji.

It contains three great divisions, *viz.*, Wazírí Parol, Lag, and Rúpi. Wazírí Parol (496 square miles) includes all the upper valley of the Biás river down to the junction of the Phijrám river on the right bank, and that of the Párbatti on the left; also the right side of the Parbatti valley up to the mouth of the Malana gorge, whence the line climbs on to the ridge which divides the Malana valley from Mani Karan. In the maps the Malana river is here made the boundary, which is incorrect. That part of the rest of Kúlu proper which is on the right bank of the Biás is known as the Lag country, which again is divided by the Sarvari river into

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* As to the ranges termed outer and mid-Himalaya, see *ante*, page 2 of Vol. I.

† The boundary upon the south-west, from the corner of Chota Bangáhal to the Bajaura Pass, follows the culminating ridge of the Dháola Dhár; from the Bajaura Pass it turns due east, following the course of the Ropru stream till its junction with the Biás; from the point of junction to Lárji (15 miles in a straight line) it follows the Biás, and thence (the Biás here turning abruptly westward) it follows the line of the Tirthán as far as Manglor (eight miles), and of the Báhan affluent of the same, for twenty miles further. Beyond the Jalori range, it follows the Bisna, an affluent of the Satlaj.

‡ For fifteen miles towards the south, Kúlu (Seoráj) borders towards the east upon the Native State of Basáhir. The boundary is formed by the river Kaurad, as to which see below.

Chapter I, A.

Descriptive.

General configuration.

Wazírís' Lag Sairi (94 square miles), and Lag Mahárája (84 square miles); and that part which is on the left bank of the Biás down to the Sainj river forms Wazírí Rúpi (677 square miles), the *jágír* of Rái Dhalip Singh, the representative of the Kúlu Rája's family.

Seoráj, which has an area of 578 square miles, lies between the Sainj and the Satlaj, and to the west is divided from Mandi by the line of two small rivers running into the Biás and Satlaj, and rising on opposite sides of the Jalori, or Suket range. This range, which cuts Seoráj into halves, known as Wazírís' outer and inner Seoráj, is a great offshoot from the mid-Himalaya, which runs down into Mandi and Suket. In the borders of Mandi it throws off a high and long spur to the north, which advances to meet the outer Himalaya at Lárji, and is only separated from it by the deep gorge of the Biás. It will be seen therefore that, excepting Wazírís' outer Seoráj which slopes from the Jalori range to the Satlaj, all the rest of Kúlu is a basin, with the narrow gorge of the Biás at Lárji as the only escape channel for its waters. Half the rim, to the north and east, is formed by the Bará Bangáhal ridge and the mid-Himalaya, and must have a mean elevation of more than 18,000 feet. The other half of the rim to the south and west is formed of the Jalori range with its spur to the north, and the outer Himalaya, and must have a mean elevation of nearly 11,000 feet. There is no clear space inside this basin however; between the ranges which form its rim it is choked up with huge ridges, short but of great height, the buttresses of the mid-Himalaya.

General character of the scenery.

Kúlu has an area of 1,934 square miles; but all but a small portion of this large extent of country is and ever will be waste. The highest villages are not more than 9,000 feet above the sea, and the average elevation of the cultivated and inhabited part is probably less than 5,000 feet.* Look at Kúlu from some high point on the ranges to the west in April or May, before the winter snows have disappeared from the top of the lower ranges, and it appears like a huge field of snow sloping towards you, with cracks here and there widening towards the lower edge. It is in these cracks only, *i. e.*, the bottoms and lower sides of the valleys, that permanent habitation is possible. The general appearance of the country from below is very different from that of Kángra proper: there are no low hills: at every point, before and behind, high mountains rise up at no great distance and shut in the view. The lower slopes are dotted here and there with villages, not the scattered houses so common in Kángra, but groups of houses standing as close together as the ground will admit: some are tower-shaped, four storeys high, with but one room to each storey: the sloping roof of stone or wooden slabs with far projecting eaves, and the wooden verandahs thrown out round the upper storey, and adorned with carved work, have a very picturesque appearance. The lower storey is occupied by the cattle and sheep and goats; and consequently, instead of the fresh plastered walls

* Manálí at the head of the Upper Biás valley, is 6,495 feet above sea-level; and Naggar, in the same tract, is 5,780 feet; Sultánpur, the chief town of the sub-division, is 4,092 feet; Manikarn, in the Parbatti valley, is 5,587 feet; Bajaura is 3,689 feet; Plach, in Seoráj, is 5,718 feet; Nirmand, also in Seoráj and close to the Satlaj, is rather over 4,000 feet above the sea-level. (See also table of heights in Part I, pages 12, 13).

Chapter I, A.

Descriptive.

General character of the scenery.

and clean swept court-yards to be seen in the low hills, there is as much mud and mess round the houses as in a farm-yard in England. Round the villages come terraced fields, planted here and there with walnut and apricot trees, and fringed with belts of *khársú* or *morú*, evergreen oaks whose leaves are used for winter fodder; mixed up with the fields and separating them from those of the next village, are slopes of steep grass and strips of *kail* pine and *deodár* cedar forest. Above the villages, wherever there is some soil and not too much sun, dark forests of *reh* and *tos* pines, lit up here and there with patches of maple or horse chestnut, spread along the upper slopes, and are succeeded again by straggling woods of stunted oak, birch, and white rhododendron. Rounded grassy summits or bare ridges of rock crown the whole, and here and there, up a valley, or through an opening in the mountains, a glimpse is caught of the peaks and perpetual snows of the great ranges of which the mountains described (on which the villages stand) are spurs and offshoots. This is the summer aspect of the country; in the winter the ground is covered with snow for two or three days, or for months together, according to situation. Snow does not usually lie long at heights of less than 6,000 feet, but the aspect has more to do with the time it lies than the elevation.

In the valley of the Biás the mountains stand back on either side for a distance of one or two miles; and fine plateaus run down with a gentle slope from their bases to the banks of the river. These plateaus are the garden of Kúlu. They are closely and carefully cultivated, and watered by canals brought out of the mountain gorges. The river banks are high cliffs hung with bush and creeper; between them the river winds from side to side, now deep and smooth, now foaming down rocky rapids in channels fringed with alder, and through meadows and marshes dotted with ash and poplar. Here and there wooded islands break the stream into several branches. This part of the country is no doubt remarkably beautiful, and has gained for the Kúlu valley the reputation of being perhaps the prettiest part of the British Himalayas. The minor rivers have no proper valley; the mountains rise abruptly from the very edge of the water; this is the case even in the valley of the Satlaj in outer Seoráj.

The Biás and its tributaries.

The Biás, which collects the whole drainage of the valley, rises at the crest of the Rohtang* pass, 13,326 feet above the sea-level, and has a southerly course within this district of 75 miles to Lárji, at which point it turns abruptly westwards and enters the Mandi State. Its fall between its source on the Rohtang pass and Lárji averages 125·3 feet per mile, though between Buruwa and Lárji the average fall probably does not exceed 62 feet in a mile. Its principal tributaries are—on the right bank, the Solang or Beásh Khand, the Manali and the Sarvari; on the left bank, the Raini, the Parbatti (with its affluent the Malána), the Hural, the Sainj or Lárji and the Tirthán. From the very first the course of the Biás is marked by beauties of no mean order. Near Rála the stream

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* The pass by which the main road from Sultánpur and Kángra enters Láhaul from Kúlu.

Chapter I, A.
Descriptive.
The Bias and its tributaries.

passes with a fall of overforty feet into a narrow channel, and soon plunges into a chasm enclosed by precipitous barriers of rock not twenty feet apart and often almost touching. For 300 yards it races through this almost subterranean passage more than 100 feet in depth, and emerges upon a scene of striking beauty, a dense growth of woodland clinging to either lofty cliff and hanging over the river in a connecting arch .... Descending lower, the river, confined in a compact bed, is encompassed on either side by scarped rocks, appearing as if they had been riven apart by some vast force of nature. .... In every nook where there is space, stand tier upon tier of pines, while running behind the bank to the south is a line of cedars which break the lower depths of the wooded mountains to the rear. Two miles below the spot thus described, the Biás is joined by its first large feeder, the Solang or Beásh Khand, a stream of greater volume than itself, which drains the angle formed by the Bará Bangáhal ridge and the mountains to the west of the Rohtang pass. It joins the Biás at Palchán after a course of thirteen miles. The scenery in its valley is grander perhaps than even that of the Biás itself. From the junction of its two heads the united river flows due southwards winding through a valley of surpassing loveliness. Spurs of hill converge from the mountain ranges on either side, leaving only a narrow passage through which the stream pours over a rocky bed, every lateral gorge and valley sending down a tributary stream to feed its volume. Dense forests of pine, cedar, chestnut, plane and walnut clothe the hills; while, lest the eye should tire of forest scenery, the monotony is broken by green and open glades, and in the valleys every available space is occupied with cultivated fields, interspersed with rustic villages. At Sultánpur, 23 miles below the junction of the Solang and Biás, the stream is 200 feet in width, and constantly increases, receiving, five miles lower, its largest affluent, the Párbatti; then near Bajaura it narrows suddenly, the hills crowding up in precipitous masses upon either bank, and thus continues till at Lárji it sweeps westward, and passing through a deep gorge in the mountains enters the state of Mandi. Below Bajaura the scenery altogether changes. On the Mandi side, there are villages and a sprinkling of forest; but on the left bank the eye rests only on steep grassy ascents almost inaccessible to man or beast, and between Bajaura and Lárji there is but a single village.

The Manáli and Sarvari, which after the Solang are the most important affluents upon the right bank, both take their rise in the Bará Bangáhal ridge. Neither is especially remarkable in respect of scenery. The Sarvari joins the Biás immediately below Sultánpur, and drains the valley of the Búbú pass, through which the main trade route from Kángra and the plains enters into Kúlu. The Raini, the largest eastern tributary above Sultánpur, rises in the valley leading to the Hamta pass, and joins the main river a few miles below the junction of the Manáli. The Párbatti rises in Wazírí Rúpi on the slopes of a peak of the mid-Himalaya (peak N. in the map), over 20,000 feet in height. For some distance it runs north-west; then, being joined by a stream of nearly equal volume from the north-east, it turns westward, and so continues

Chapter I, A.

Descriptive.

The Biás and its tributaries.

until, ten miles below Manikarn, it is joined by the Malána from the north-east. It then turns south-west and enters the Biás five miles below Sultánpur. It has a total course of some ninety miles. For about the first forty miles, the mountains on either side are bare and completely uninhabited, but from about ten miles above Manikarn onwards, a distance of about fifty miles, the valley is richly timbered, and every available plot of ground is brought under the plough. The crops in this portion of the valley are particularly fine, and the population is, comparatively speaking, dense. The Sainj (called by Captain Harcourt the Lárji) descends from the western flank of a peak from which another large river, the Pín, takes its rise on the Spiti side. It is a considerable stream nearly as large as the Párbatti, and forms the boundary beteen Wazírí Rúpi and Seoráj. It has a course of 75 miles and joins the Biás at Lárji. Its valley has many features in common with that of the Párbatti, but is narrower and less thickly populated. The Tirthán rises in the mid-Himalaya a few miles to the south of the Sainj, and flowing westward receives the drainage from the Jalori range in Seoráj. After a course of six miles it enters the Sainj immediately above the junction at Lárji of that river with the Biás. Together with an affluent, the Báh, which joins it from the south at Manglor, eighteen miles from Larji, it forms the boundary between Kúlu and Mandi for about 20 miles.

The Biás is bridged at Dilasin, Shamsi, Sultánpur, Raison, Naggar, Khelat and Manáli, and its tributaries are all bridged for one or other of the roads which follow either bank of the Biás. The bridge at Shamsi is a steel rope suspension bridge, erected partly at the expense of Mr. Duff, formerly Deputy Conservater of Forests in Kúlu. The other bridges are of wood, and of the kind known as *sanga*. A full description of the *sanga* bridge is given by Mr. Baden-Powell at page 333 of his *Panjáb Manufactures.* Briefly, the plan is as follows: Whole trunks of pine or cedar are built in successive tiers, each tier projecting beyond the one below it, into embankments of wood and stone on either side of the river. The tiers slant upwards, and each supports at its extremity a cross beam which acts as a prop for the succeeding tier. The roadway is formed by long beams laid across between the extremities of the highest tier on either side. The principal rivers of outer Seoráj, all feeders of the Satlaj, are the Bahna, the Arni and the Karpan. The Bahna rises in the Jalori range immediately opposite the source of the Báh, and forms the western boundary of Kúlu from its source to its junction with the Satlaj, a distance of about 24 miles. Its principal tributary is the Arni, a stream of larger volume than itself, which drains a richly timbered and well cultivated valley. The Karpan, which drains the northern half of outer Seoráj, has a course of forty miles. Its valley has fewer forests and less cultivation than that of the Arni. The Kaurád, an otherwise unimportant stream, having a course only of fifteen miles, forms the boundary between Seoráj and Basáhir.

Rivers of outer Seoráj.

Climate.

The average annual rainfall of the valley may be taken to be between 45 and 50 inches. Some particulars as to the rainfall are given in Tables Nos. III, IIIA, and IIIB. In the upper part of the Biás valley, however, the rainfall is much more heavy than at

Chapter I, B.
Geology, Fauna, and Flora.
Climate.

Sultánpur, so that the lower part of the valley often suffers severely from drought while constant rain is falling from Naggar upwards. Each valley has a character of its own in this respect; but the general rule is that occasional heavy showers below are replaced by constant mist and fine rain at the heads of the valleys.

Mr. Lyall, quoting Messrs. Schlagintweit's tables, gives the mean temperature of Sultánpur, the capital of Kúlu, from May to November as follows :—

May	...	...	...	70·3 degrees Fah.
June	...	...	...	72·7 "
July	...	...	...	75·2 "
August	...	...	...	78·1 "
September	...	...	...	70·8 "
October	...	...	...	58·9 "
November	...	...	...	55·6 "

"But," he adds, "Sultánpur is only 4,000 feet above the sea and one of the hottest places in the country."

Disease.

As regards salubrity Mr. Lyall's verdict is that Kúlu has not a healthy climate. "The natives," he says, "do not claim for it the merit of being a Narogí or healthy country, as the Gaddís do with regard to the upper part of Chamba on the Raví, or the Bangáhal Kanets for Bangáhal. Intermittent fevers and bowel complaints are very prevalent, and every now and then contagious fever, locally called *chanieri* and identified by the Assistant Surgeon as typhus fever, and cholera appear, and make considerable havoc. Goitre is common in a few localities, and half-witted or deaf and dumb people are not at all rare. Venereal disease is very common, and people frequently die of it, or of the effects of the doses of mercury which they take to cure it. Seoráj is probably healthier than Kúlu proper, and the men of the upper villages generally consider themselves safe as long as they stay in them, and at certain times of the year can hardly be induced to go down into the lower valleys. A good deal of all this sickness would no doubt be avoided if more cleanly habits of living were adopted; but there is a rankness of vegetation and a dampness of soil with a hot sun, which would always prevent the country from being a healthy one." There is a dispensary in charge of a native Assistant Surgeon at Sultánpur.

SECTION B.—GEOLOGY, FAUNA, AND FLORA.

Mineral Wealth.

The geology of the tract has been alluded to in Part I (page 19). The mineral wealth of the Kúlu hills is potentially very great, but the isolation of the country from all possible markets and the difficulty of procuring labour, are probably insuperable obstacles to any prospect of development. In Wazírí Rúpi veins of silver, copper, and lead have been discovered; and in 1869 a monopoly of working mines in this division of the district was granted by the *jágírdár* (with the consent of the Government) to an Englishman, Mr. J. Calvert. His proceedings, however, were not attended with any marked success; and the lease was cancelled in 1883. Negotiations with several English capitalists for a fresh lease on terms generally more favourable to Government are now in progress. In

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the valley of the upper Biás too, various lodes have been discovered which would presumably be worth working; and traces of a very pure white crystal and of antimony have been met with near Jaggat Sukh (on the Biás, and in the upper Chandra valley in Spiti. Slate of a very fair quality is obtainable throughout Kúlu, the better descriptions being found near Sultanpúr.

Hot springs.

There are many hot springs in Kúlu, the best known of which are at Mánikarn, Basisht, and Kalát, the first in the valley of the Párbatti, the two latter on the banks of the Biás. At Mánikarn there are several jets. One of these, formerly the most important, has "during the last few years been gradually dying out, the ground all round being curiously marked as if by the action of fire and water, streaks of vivid chrome and burnt sienna alternating with what appear to be formations of a decidedly volcanic nature. The second spring, down by the river bank, is still in full play, but its waters can hardly be utilized. The third spring bubbles up by several jets in a species of natural basin in the rocky soil, about twelve feet in circumference by a foot and half deep. The spring is always in great activity, and is said to rise and fall with the Párbatti, being in temperature above boiling-point, so that the rice, which it is *de rigueur* for pilgrims to have cooked in the pool, is prepared for consumption without further trouble to the owner than placing the grain in a bag and throwing it into the water. All around, the rocks are too hot to be comfortably touched by the naked hand, and the air is impregnated with a distinct odour of sulphur; but the water is not unpleasant to the taste, and rice cooked in it is just as palatable as if prepared in the usual manner. There are several covered tanks for bathing purposes, and the waters are said to be found of benefit in rheumatism and skin diseases." These springs are much resorted to as a place of pilgrimage. Captain Harcourt records that devotees attend it even from Madras. There are seven or eight Hindú temples, the principal of which, in honour of Vishnu, is of similar form to the famous temple at Baijnáth. In the temple of Ram Chandar there is a jet of steam and water rising eight or ten feet high with a loud rushing noise, and throwing up small round polished granite pebbles or *manis*; whence the name Manikarn. Mr. Louis Dane has met there *fakírs* from Haidarábád in the Dekhan.

At Bashist, which is situated on the left bank of the Biás, about 27 miles in a straight line above Sultánpur, there are three hot springs, of which the lowest is the most active. The water bubbles from the ground into a small tank, and is thence led off into spacious baths, which are much frequented by pilgrims and diseased persons. Captain Harcourt says: "The temperature is very nearly at boiling-point; but I had no means of testing the heat. Where the water first issues, the hand cannot be held in the basin, and if the bath be rapidly filled it becomes impossible to use it for several hours after." Kalát is an "insignificant hamlet of three or four houses some twenty miles to the north of Sultánpur. There is one hot spring there, which is of a bitter taste, and whose waters, standing at a temperature of 104° Fahr., are received in an open sank about twelve feet square and three deep. This spring is of no repute." A report on these springs by the Civil Surgeon of Kángra is

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printed as an appendix to this volume. Besides these above mentioned, there are hot springs at Khirganga, Kalát, and Hasanu Tirath in the Párbatti valley, at Bashist in the valley of the Sainj, and near Lárji in the Biás valley.

The fauna of Kúlu is rich, but has never been made the subject of scientific treatment. Two kinds of bear are found, the black and the brown; and two kinds of leopard, the common spotted and the white species. The ibex and musk deer are found in the hills. Captain Harcourt also enumerates the following: Wild cat, flying squirrel, hyæna, wild pig, jackal, fox and marten. "In game birds," he continues, "Kúlu, is particularly favoured; every description of hill pheasant abounds, though, the *manál* and *argus*, as elsewhere, are only procurable in the highest ranges. The white-crested pheasant *(kalidj)*, the *koklas*, and the *chir*, with red jungle-fowl, black and wood partridge, and *chikor* are common in the lower hills; snipe, wood-cock and teal, with quail in the lower grass ground, being also tolerably abundant In winter the *gohind*, or snow pheasant, and the snow partridge can be obtained without difficulty; and at this season of the year wild duck and wild geese may also be secured. Eagles, vultures, kites and hawks inhabit the upper fastnesses."

Flora.

The flora of the district has been fully noticed in Part I (pages 26 to 32). The finest *deodár* forests are those of the upper Biás and the Párbatti, where they lie low in the valleys near the waters' edge. Higher up on the hill side the forests are more dense, the principal timber trees being the *reh* or *rai* (*Picea Webbiana*), the *tos* (*Abies Smithiana*), and several kinds of oak. Horse-chestnut, maple, birch, yew, walnut, and rhododendron are also very common. In the valleys, Himalayan poplar and alder are commonly found. Walnut, apricot, and quince trees are much planted in fields surrounding villages.

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The little principality of Kúlu has been already mentioned as one of the eleven States lying between the Satlaj and the Rávi. The early notices of it have been collected by General Cunningham, (see references at page 33, Part I) who recognises the modern Kúlu in Kiu-lu-to, mentioned by Hwen Thsang as a state lying 700 *li* or 117 miles to the north-east of Jalandhar. "The Vishnu Purána," he adds, "mentions a people called *Ulúta*, or *Kulúta*, who are most probably the same as the *Kaulutas* of the Rámáyana and the Brihat Sanhitá. As this form of the word agrees precisely with the Chinese *Kiu-lu-to*, I conclude that the modern Kúlu must be only an abbreviation of the ancient name." Hwen Thsang states the district to have been 3,000 *li*, or about 500 miles, in circuit; figures which, unless the power of the State extended far beyond the Kúlu valley, must necessarily be exaggerated.

The legendary history of the district preserves the names of a long line of princes who successively ruled in Kúlu. The progenitor of the family is stated to have been one Behangamani, a brother of a Kúlu prince called Paras Rám, who was succeeded by his descendants for 87 generations, the last reigning prince being Ajít Singh, who was deposed by the Sikhs in 1840. It is impossible to place much reliance upon the legendary accounts, for, allowing an average of fifteen years to each reign, the date of Behangamani would fall not earlier than the first half of the 6th century A.D., and even if twenty years be allowed for each reign, the date cannot be placed before A.D. 80, whereas Paras Rám figures in the very earliest scenes of Hindú mythology. There is a tradition that Behangamani Púl was a Suraj Bansi Rájpút who came by Badrinarain from Mayapuri and settled in Jagatsukh, where he overthrew Piti, the *Thákúr*, and by degrees conquered the surrounding *Thákúrs* and founded the dynasty of Kúlu Rájas.

The first solid ground in the history of the valley appears to be touched about the middle of the 15th century in the person of Rája Sudh Singh, whom tradition, as recorded by Captain Harcourt, places 74th in descent from Behangamani. More probably, however, Sudh Singh was the founder of a new dynasty. His predecessors in Captain Harcourt's list all bore the Rájpút affix of Pál, and it is certainly strange that this affix should have been dropped by Sudh Singh if he were really of the ancient stock. The legend accounting for this change of name from Pál to Singh runs as follows:— Sudh Pál was out walking one day when a leopard attacked a cow. Filled with religious fury he fell upon the leopard, and with his fist gave such a terrific blow that the leopard fell dead on the spot. From this act of bravery he was called Singh, or the Tiger, and his descendants took the name after him. Another version of Sudh

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Singh's story, recorded by Mr. Lyall in his Settlement Report, is at variance with the supposition of an unbroken line of descent. The era of the Rájas, according to Mr. Lyall, was preceded by a *Thákaráin* or period of Government by *Thákúrs* petty chiefs of a few villages,* practically independent but tributary to a stronger power, which was probably Suket, at one time said to have been a powerful principality. These *Thákúrs* waged war, levied taxes and transit duties like so many German Barons.†"

Mr. Lyall writes:—

"The tradition of such a period is not peculiar to Kúlu, but does not seem so remote and ancient here as in Kángra proper. In many places the sites or ruins of the towers and fortified houses of the *Thákúrs* are pointed out, circumstantial stories of their exploits narrated, and the boundaries of their territories recollected. Many of the existing *kothis* or *tappas* are said to have preserved their present limits from the day when they formed the domain of a *Thákúr*. But it is hardly credible that they were ever completely independent as common tradition asserts. Without a lord paramount, and with no bond of confederacy, such diminutive states could never have existed side by side in such lawless days for any length of time. It is pretty sure therefore that with intervals of perfect independence in periods of confusion, they must have been more or less subject and tributary to some stronger power: and I surmise that that power was Suket. I have heard it said that Suket and Mandi were at one time one dominion, and that the families of both Rájas came from the same stock. It is well known that there was a time when Suket was a much more powerful and extensive principality than at present. Again, with regard to the Rájas of the extinct principality of Lag, half of which was in Kúlu, a tradition declares that the family were originally *Díwans* or *Wazírs* of Suket; and one of the many *Thakúrs* in Rúpi, whose country is said to have been annexed by the second prince of Kúlu, is mentioned in the traditional accounts of his overthrow as paying to Suket a quit-rent or tribute of a falcon or hawk.

"Suppose some events to have occurred to weaken the power of Suket, and the natural result would be that new principalities would spring up in her outlying provinces. This is how I imagine the Kúlu principality to have been first formed, and it is a significant fact that the adjoining principality of Lag (long since extinct) appears to have come into existence about the same time. A popular legend, which, though curious, would not I fear be thought in place in a Settlement Report, describes Sudh Singh, the founder of the Royal family of Kúlu, as a young Rájpút wandering in search of adventures, and fortunate enough to take the fancy of a powerful *Devi* or female divinity of the country. Having, with her assistance, distinguished himself on the popular side in a revolt against some tyrannical *Thákúrs*, he was elected *Thákúr* in their stead, and from that beginning soon conquered the whole of the Waziri Parol, and assumed the title of Rája."

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* Hwen Thsang's evidence on the other hand proves the existence of a considerable state of Kúlu in the seventh century, see above.

† Here is an old rhyme referring to these times, said to refer to a *Thákúr* of Nagar, named Busil:—

"Twelve pumpkins, eighteen octroi collectors; Busil, the king, does not know what justice is."

The complaint of a man who had brought twelve pumpkins to market. The king had eighteen octroi collectors; twelve took one pumpkin each as his due and the other six followed him, dunning for their dues of six more.

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Mr. Louis Dane says :—

"These *Thákúrs* succeeded according to legendary history, a dynasty of Rájas whose capital was at Makraha or Makarsa in Kothi Kotkandi on the Biás, where there are some ancient remains, and where the bodies of the Kúlu Rájas with their wives were burnt till a recent date. Makraha is said to have been founded by a Rája of that name, whose brother Bhot ruled the upper valley. The name Bhot gives rise to the interesting question of the descent and race of the inhabitants of Upper Kúlu. They are called to the present day by the people of the Lower Valley Jechasil Mlecchas, and are said to have been descendants of this Bhot. I have not been able to go deeply into the question, but think it not improbable that the whole of the Upper Valley was peopled by Bhotis or people of a Mongolian race. As the Aryan Hindús forced their way northwards these Bhotis were driven further and further up until by expulsion and admixture of race with the Aryan invaders the present population of Kúlu was formed. The same process to a certain extent has taken place in Láhaul, and the admixture of races is going on very rapidly. The Láhaulis now insist that they are Hindu Kanets for the most part, and in a few years very few persons will be found who will admit that they are Bhotis. Another argument in favour of this theory is that in Malana we have still a colony speaking a debased Mongol dialect. My impression is that these Malana people are a portion of the ancient inhabitants of Kúlu who, owing to their approachable position of their retreat, managed to preserve their independence, political and racial, more or less intact."

From this date to the Sikh annexation the history of Sudh Singh's descendants, the Koli Rájas of Kúlu, is the history of the country, and it may be divided into three periods. The first begins with the establishment of Sudh Singh as Rája or Rána of all Parol, which happened some fourteen generations or probably 400 years ago, and ends with the death of Rája Kalián Singh, his great-great-great-grandson. The second, the period of greatest prosperity, begins with the reign of Rája Jaggat Singh, and ends with that of his great-grandson Rái Singh. The third, the period of decline and fall, begins with the reign of Rái Jai Singh, and ends with the capture of his brother's great-grandson, Rája Ajít Singh, by the Sikhs in A. D. 1840. A pedigree tree of the family will be found at page 109 of Mr. Lyall's report.

Sudh Singh.

The date of Sudh Singh can be approximately fixed by calculation from the reign of Jaggat Singh, sixth in descent from him, who was contemporary with Sháhjahán and Aurangzíb. A series of letters are still extant addressed to him by these monarchs under the title of "*Zamíndár* of Kúlu," which show him to have reigned between the years 1640 and 1680.* From Jaggat Singh to Ajít Singh, who was deposed in 1840, there were eight generations having an average length in round numbers of twenty years. Allowing the same average duration for the reigns that preceded Jaggat Singh, the date of Sudh Singh may be placed at the commencement of the 16th century.

Sudh Singh, having made himself master of all Parol, was succeeded by Bahádar Singh, who is said to have overthrown many petty *Thákúrs* and annexed their dominions, and in this

* He is said to have reigned 61 years.

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way to have added to Parol all Wazírí Rúpi, and something more than a third of Inner Seoráj, consisting of a strip of upland country all along the upper slopes of the mid-Himalaya from Shangar to Tung. Henceforth to the accession of Rája Jaggat Singh and end of the first period, the limits of the principality seem to have remained unchanged. The rest of what now constitutes Kúlu seems at this time to have been divided as follows :—The Lagwátí Rája held the rest of Inner Seoráj, the north-west quarter of outer Seoráj and all Lag. The eastern half of outer Seoráj was subject to Basáhir and the south-west quarter to Suket.

The boundaries of these hill principalities were perpetually advancing and receding, but there is no doubt that in Kúlu at least the boundaries above given remained in force for a considerable time, for any ordinary peasant will quote them as the ancient limits of Kúlu and Lag. The absence of fighting or disturbance of the boundaries of the principalities in Kúlu, which distinguishes the reigns of the last four Rájas of the first period, has probably something to do with the subjection of the hills to the rule of the Mughal emperors of India, which was first thoroughly effected about the commencement of this period by the Emperor Akbar in A.D. 1556. For two hundred years after this the Rájas of Kúlu, like the other hill princes (with intervals of independence in times of confusion) paid tribute to the emperors. The present representative of the family possesses copies of some orders sent by the emperors to his ancestors, in which they are addressed as *zamíndárs* of Kúlu.

...ggat Singh.

The second period begins with the overthrow of the kingdom of Lag by Rája Jaggat Singh of Kúlu, a contemporary of Sháhjahán and Aurangzíb, in concert with the Rája of Mandi. At this time, besides the parts of Kúlu mentioned above, the Lagwátí Rája seems to have also possessed Kodh Sowár of Chhota Bangáhal, and out of the country now included in the Mandi State, all the slope to the Ul river from the outer Himalaya (the upper part of which is now known as Choár), and all the country now known as Mandi-Seoráj. Of this territory, at the division which followed the conquest, Mandi took Mandi-Seoráj, and all the rest seems to have gone to Kúlu.* Rája Jaggat Singh afterwards took Kothís Sirigarh and Naráingarh (in outer Seoráj) from Suket. His son and successor, Rája Bidhi Singh, seized Láhaul, added Dhol and Kandi to his territory in outer Seoráj by conquest from Basáhir. He was succeeded by his son, Rája Mán Singh, in whose time the fortunes of the Kúlu principality reached their highest pitch. He completed the present *talúka* of outer Seoráj by taking Kothí Pandrábís from Basáhir and carried war across the Satlaj, annexing Shángri, and taking tribute from other petty states, such as Komarsen and Kot Gurú.

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* The last Rája of Lag, Jai Chand, and his brother, Sultán Chand, seem to have fought hard. A large cave on a mountain above Sultánpúr is shown as their favourite hiding place when carrying on a guerilla war against Jaggat Singh ; and a pillar near the palace at Sultánpúr is said to be built over the head of one of the brothers who was caught and decapitated at last after giving a great deal of trouble.

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Jaggat Singh.

It was in his time also that Pirthi Pál, the last Rája of Bangáhal, was treacherously murdered at Mandi by his father-in-law, Sudh Sen, Rája of Mandi. Though Mán Singh had married Pirthi Pál's sister, this did not prevent him from joining with his murderers to divide the victim's territory. In this way Bará Chhota Bangáhal, and a part of Bír Bangáhal fell to Kúlu, and the rest of the Bangáhal territory, as it then stood, seems to have been incorporated by Mandi and Kángra.* Mánd Singh seems to have been always fighting; he is said to have taken from Mandi, and held for some time, the famous salt mines of Komádh and Dirang. He was at last surprised and killed by the Komarsen Rája, into whose country he had been enticed unguarded by an intrigue with a woman. The uneventful reign of his son and successor, Rái Singh, concludes the second period; but before going on to the third, an event which happened in Jaggat Singh's time, may be mentioned, as it had an important influence on the history of the country. Jaggat Singh coveted a treasure said to be in the possession of a Bráhman (a jewel according to the Bráhman annals, but may be it was a daughter). The Bráhman, unable or unwilling to consent and pressed to the uttermost, set fire to his house, and perished with all his family in the flames. A curse fell upon the Rája; everything he saw, smelt or tasted, seemed to him to be smeared with blood. By the advise of the Pandits, in the hope of removing the curse, he sent a Bráhman to Oudh, who stole, and with miraculous aid brought to Kúlu a famous idol, the Thákúr Rugnáthji. The Rája put this idol on the throne, proclaimed himself to be merely the first servant of the temple, and the curse was removed. From this time till its fall this remained in theory the constitution of the principality. There was no distinction between the royal treasury and that of the temple of Rugnáth, and the Rájas, on the great festival days, took the front place among the priests and attendants. To the great influence of this idol and its priests may in part be attributed the most unusually large assignment of land to temples and priestly families which prevailed, and still prevails, in Kúlu.

Jai Singh.

The period of decline begins with a revolt raised against Jai Singh, son of Rája Rái or Ráj Singh, by one of the family of the *Wazírs* of Diar, who had had been banished from the country. This family always figured very prominently in Kúlu history, and has some influence at the present day. The result of the revolt was that Jai Singh was driven out of the country, and his uncle Paddam Singh, put on the throne, to be superseded a little later by his son Tedhi Singh. In the confusion Mandi took possession of the greater part

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* The Bangáhal kingdom is popularly said to have at one time had a revenue of a *lakh* and to have included, besides the present *talúka* of that name, Piprola, Lanodh, and Rajjer, and much country now in Mandi. The founder seems to have been a Bráhman, though the present Bangáháli Rájpúts, to prove their pure Rájpút descent, say he was not a Bráhman but a Rájpút, who had become a Brahmchárj Sádh. According to legend he killed a demon, who infested Bangáhal, and founded the principality. Prithi Pál is said to have been his descendant in the twentieth generation. After Prithi Pál's death, his descendants seem to have now and again attempted to revive the principality, but without success, though some of them seem to have held a small part of it in *jágír*.

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of the Choár country, and Kúlu never regained it, except perhaps for a time under Prítham Singh, some thirty years after. Tedhi Singh found the royal authority weakened by the events of his brother's reign, and to confirm it planned and successfully carried out a *coup d'etât*; he contrived by some pretext to collect those whom he feared or considered as enemies at the palace, and after drugging their liquor (heavy drinking is a sure accompaniment of every assembly in Kúlu) attacked them suddenly and put them all to the sword, to the number, so says tradition, of three hundred and sixty. This he probably could not have effected if, like former Rájas, he had relied entirely on the local militia or feudal service of the Kúlu landholders; but one of his precautions had been to gradually collect a considerable body of Bairágís as a body-guard, all or nearly all of whom were foreigners, natives of the plains of India, and this was the first use he made of them.* This ferocious measure did not however prevent, and perhaps helped to cause another extensive revolt, which was headed by a pretender to the throne, who asserted himself to be the Rája Jai Singh, who had been driven out by the first rebellion. This pretender is said to have been a Sanyási *faqír*, who had formed a connection with a *patra* (Hindú dancing girl) who had accompanied Jai Singh in his flight from Kúlu and subsequent wanderings. With her assistance he contrived to answer questions, so as to deceive most of the Seoráj and Rúpí people as to his identity, until at last proof was brought that the real Jai Singh had gone to Oudh as a *faqír* and died there.

Tedhi Singh had no sons by his Ránís, or Rájpút wives, so he was succeeded by his son, Prítham Singh, who was illegitimate, or of impure blood, as his mother was a Khwási, that is a Kanet girl married by a sort of left-handed ceremony. He died in A. D. 1800, or a little later, after a long and tolerably prosperous reign, leaving the throne to his son, Bikramá Singh.†

More than fifty years before this the real authority of the Mughal emperors had finally passed away, and a period of general anarchy had followed, in the course of which the Gurkhas issuing from Nepál had conquered all the hill country up to the Satlaj; and Sansár Chand, the Katoch Rája of Kángra, had made tributary to himself all the hill chiefs between the Satlaj and the Rávi. The Rájas of Kúlu paid tribute to the Gurkhas for Shángri, and to Sansár Chand for Kúlu,‡ but they seem to have got off lightly, and to have been not much interfered with. The situation of the country far back in the high mountains was its protection, as it had been before. This

* These Bairágís were an order of Hindú ascetics ; in those disturbed times their religious character and organization facilitated their rovings about India, and served as a bond of discipline ; they employed these advantages to form themselves into bands of mercenary soldiers or companies of traders. Tedhi Singh settled many of them in Kúlu on grants of land, which are now held by their descendants. They form a caste apart under the name of Bairágís, but have lost all religious pretentions and are mere peasant proprietors.

† In the chronicle of the family of the Rájas of Kúlu, compiled by some *Pandit* of theirs, from which Mr Lyall took most of this history, the dates given are all evidently wrong ; everything appears to have been antidated and each reign prolonged with the object of increasing the antiquity of the dynasty.

‡ Moorcroft mentions in his travels that he heard that Ghamand Chand, Katoch Rája of Kángra, father of Sansár Ghand, invaded Kúlu.

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immunity was not, however, to last much longer. In 1806 the Gurkhas invaded Kángra, and in 1809 Sansár Chand, in desperation, called in the aid of Ranjít Singh, the ruler of the Sikhs.

The Gurkhas were driven back behind the Satlaj, and Ranjít Singh became master of the hills. He sent a *Diwán* to Kúlu with a demand for tribute, which was sent to the amount of Rs. 40,000. Three years later, on a second demand not being complied with, an army under Diwán Mohkam Chand crossed the Bajaura pass and encamped in the valley; negotiations began, and the Sikhs are said to have demanded an annual tribute of Rs. 50,000, to which the Rája would not agree. Thereupon the Sikhs advanced, and the Rája fled up the mountains, leaving his palace and capital of Sultánpur to be sacked by the invaders. Eventually he had to bribe them to leave the country by paying them all the money he could scrape together.* About this time, in 1814-15, the Gurkhas were driven back into Nepál by the English, and the Governor-General granted a *sanad* for Shángri to the Rája, who like the other Cis-Satlaj hill chiefs, had taken side against the Gurkhas. Bikramá Singh, like his grandfather, had no sons by his Ránís, and on his death in A. D. 1816 left the throne to Ajít Singh, his son by a Khwási. The Rája of Mandi, by deputy, performed the ceremony of investiture, or seating Ajít Singh on the throne. These facts led to a disturbance, for soon after a party in Kúlu, headed by some influential *wazírs*, stirred up Kishen Singh, the Rája's uncle, who was residing in Kángra, to dispute the succession.

Sansár Chand, the Katoch Rája, in spite of his reverses still claimed the right of conferring investiture as lord paramount of the Jalandhar circle of hill chiefs, and in revenge for its disregard he assisted Kishen Singh in collecting a force in the Katoch country with which to invade Kúlu. The first attack was repulsed; the second, with the aid of a Mandi contingent, advanced into Kúlu, and seemed about to succeed, when the Mandi Rája, in obedience to an order obtained by Kúlu from Lahore, threw his weight on the other side, and Kishen Singh was made prisoner with all his force. The Katoch men in it were stripped naked, and left to find their way home over the mountains in this disgraceful plight. A pithy rhyme is repeated in Kúlu to preserve the memory of this achievement. After Kishen Singh's death, which happened immediately, a boy (who will have to be mentioned hereafter by the name of Partáb Singh) was produced by his friends as his posthumous son, but the other faction called him a suppositious child, and the son of a Bangáhaliá Mián. The Mandi Rája, as a reward for the assistance he had given against Kishen Singh, claimed and obtained two forts

* Moorcroft mentions that in A. D. 1820 Sobha Ram, *Wazír* of Kúlu, complained to him of having had to pay Rs. 80,000 to Ranjít Singh for allowing Shujá-úl-Mulk, the ex-king of Kábul, to pass through Kúlu *en route* to Ludiánah. This was probably only one of the offences imputed to Kúlu by Ranjít Singh; but the *Wazír* mentioned it as the only one to make out that Kúlu had suffered for compliance to the English. Shujá-úl-Mulk in his diary abuses the Kúlu people, and says they treated him most inhospitably.

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Jái Singh.

and a piece of Choár, the only remaining part of that country which Kúlu had up to this time managed to retain.

In A. D. 1839 the Sikh Government sent a force under General Ventura against the neighbouring state of Mandi. It met with slight resistance, and the Rája of Mandi was made prisoner and sent to Amritsar. Having penetrated so far into the hills, the opportunity of attacking Kúlu was too good to be lost; so on the pretext that Kúlu had shown a disposition to help Mandi, a force under the Sindhánwála Sardár was sent into the country. No resistance was made, and the Rája beguiled by fair promises and wishing to save Sultánpur and his palace from another sack, allowed himself to be made a prisoner. Mr. Lyall writes:—

Character of the Government of the Rájas.

"After this date the Koli Rájas were never reinstated, so I shall stop here and make some remarks on the character of their government. They were petty despots in league with the priests, often cruel and avaricious, recognising very faintly any law or custom, and held in check only by the fact that their power was based on the military service of all the landholders of the country. But as the people were by nature very subservient to constituted authority, very superstitious, easily overawed, and selfishly disunited, the Rájas and their favourites did much as they liked, or as their jealousy or avarice prompted them. A man's ancestral house and lands were sometimes confiscated and transferred for no fault. To seem to be well-to-do or influential was to be in danger. As an example, when I was Assistant Commissioner of Kúlu in 1862, a large sum of old money was accidentally exhumed in Kothí Barágarh. On enquiry it appeared that it had belonged to a family in which the women were hereditary foster-mothers to the royal family and which had thus acquired wealth and influence. Three generations ago, on some slight pretext, the Rája suddenly seized the whole family, and buried them all alive, men, women, and children, probably because the hidden treasure was not forthcoming.* The only survivors were a woman and her infant, who escaped because the mother happened to be serving at the time as wet-nurse in the palace. Near the old castle at Naggar are the monuments of the Rájas; the female figures carved on them represent the queens, concubines and slave girls, who were burnt alive on the funeral pile of their lord and master,—a safe way to relieve the jealousy of a dying Rája, and to save his successor the trouble and cost of looking after the morals and maintenance of the relicts. The number of women thus burnt at one Rája's funeral was often prodigious. Quite as great tyranny, however, prevailed in other petty hill states; yet one often hears the time of the Rájas favourably spoken of as a 'Dharm Ráj,' or rule of church and king; but this is generally when the speaker is smarting at the working of some law of ours, which appears to him to disagree to his prejudice with old customs or privileges."

Measures taken by the Sikhs for the subjection of Seoráj; surprise and destruction of one of their armies.

As soon as the Sikhs had got the Rája into their power, they showed an intention of taking possession of the whole country; and as the quickest means of reducing the hill forts of Seoráj which still held out, a force was detached, which marched through that country, carrying the Rája with it, and compelling him before each fort to order the commandant to surrender. The Sikhs, completely confident, committed excesses, and treated the Rája with brutal want

* Mr. Louis Dane says that there is a large flat stone below Naggar in the rice lands which was used as the place of decapitation, and according to all accounts it did not often remain long untenanted.

Measures taken by the Sikhs for the subjection of Seoráj; surprise and destruction of one of their armies.

of courtesy; his guards are said to have amused themselves by pulling him on to his feet by his long moustaches. The hill-men are remarkable for the loyalty and respect they have for their hereditary Rájas, and the report of this indignity angered them particularly. A plot to attack the Sikhs and rescue the Rája was devised by Kapúrú, *wazír* of Seoráj, the head of a branch of the family of the *wazírs* of Diál. A sort of fiery cross was sent round, and men were secretly mustered from all parts of Seoráj. The Sikh force was probably about one thousand strong; it had done its work, and had returned from outer Seoráj by the Basleo pass. A little way below the fort of Túng, the road, a mere footpath, and here very narrow, runs along the bank of a wooded ravine; in these woods the Seorájís lay in ambush and awaited the Sikhs, who came marching along in single file and undisturbed by any feeling of insecurity. When that part of the line which held the Rája came opposite the ambush a sudden rush was made, a few men cut down, and the Rája caught up and carried swiftly up the mountain side. At the same time all along the line rocks were rolled down and shots fired from above at the Sikhs, who were seized with a panic, and fell back into the fort of Túng. Here they remained two days, till they were forced to move out by the failure of their provisions. They were attacked again in the same way as they marched down the valley, and made slow progress. At last they struck up the mountain side in Kothí Lohanda, hoping to get supplies and uncommanded ground in the villages above. But they did not know the country, and only got on to a particularly barren, steep, and rugged hill side where they could barely keep their footing, and did not even find water to drink. The light and active hill-men kept above them wherever they went, knocking over some with rocks, and driving others to fall over the precipices. After a night spent in this way the miserable remnant were driven down again into the valley, and there induced to give up their arms, on the promise that their lives should be spared.* But no sooner had they been disarmed, than the Seorájís set upon them, and massacred them without pity. One or two camp-followers, not regular Sikhs, were the only survivors. At the news of this triumph, which occurred in the spring of A.D. 1840, some of the Kúlu people gathered on the hills round Sultánpur, and made an attempt to rescue the two Ránís who were detained in the palace there; but the Sikhs easily repulsed them. Ajít Singh, the rescued Rája, retired across the Satlaj to his territory of Shángri. Here he knew he would be safe from the revenge which the Sikhs were sure to take on the Seorájís; for the Satlaj was the boundary line between the Sikh and English Governments, and the Rája held Shángri from the latter. A Sikh force soon after marched to Seoráj, and found the country completely deserted; every soul had fled into inaccessible places in the forests high up the mountains. After burning and plundering some villages

* It is said that the Seorájís sent four or five low caste men, dressed as Bráhmans, into the rough entrenchment which the Sikhs had thrown up. These pseudo-Bráhmans, with their hands on a cow's tail, swore that the lives of the Sikhs should be spared.

Chapter II.

History.

Proceedings of the Sikhs in Kúlu; their treatment of the Rája's family.

the Sikhs retired, and handed over the country in *ijára*, or farm to the Rája of Mandi for an annual rental of some Rs. 32,000.

In Kúlu, however, a Sikh force was retained, and a *kárdár* appointed to the management of the revenue. In the autumn of 1841 the two Ránís escaped from their prison in the palace by a tunnel which they had secretly dug out under the walls, and fled up the mountains. They were on their way by a circuitous path to join the Rája at Shángri, when they heard the news of his death, which happened there in September 1841. Instead of going on to be burnt with his remains according to the custom of the family, they returned to the palace at Sultánpur, and began intrigues with the Sikh officials with regard to the choice of a successor to the title of Rája. The Sikhs at this time seem to have intended to give up the occupation of Kúlu, and to install as Rája some one of the family to hold the country at a heavy tribute. Mahárája Sher Singh, who had succeeded Ranjít Singh about two years before this time, had been much in the hills, and was inclined to be lenient to the hill chiefs. When Ajít Singh died at Shángri, Mr. Erskine, the Superintendent of Simla Hill States, made an elaborate enquiry as to the succession to that fief, and reported in favour of Rambhír Singh, the infant son of Mián Jaggar Singh, who had accompanied his first cousin Ajít Singh to Shángri. Jaggar Singh was himself alive, but was passed over because he was partly dumb and almost half-witted. After this the Ránís sent for the child to Sultánpur, and the Sikh officials there also admitted his claim. It was determined that he should be sent to Lahore to receive investiture; but on the way at Mandi, he fell sick and died. The Sikhs then selected Thákar Singh, a first cousin once removed of Ajit Singh, made him Rája, and gave him Wazírí Rúpi in *jágír*. It is said that they offered to hand over the whole country to him at a heavy tribute; but Thákar Singh was a dull and timid kind of man, and refused the responsibility. Shángri remained in possession of the imbecile Jaggar Singh.

Annexation to British territory and subsequent history.

Three or four years later, in March 1846 at the close of the first Sikh war, the Trans-Satlaj states, that is the Jalandhar Doáb and the hill country between the Satlaj and Rávi, were ceded to the English Government by the Sikhs, and Kúlu, with Láhaul and Spiti, became a *tahsíl* of the new district of Kángra. The Commissioner of the Trans-Satlaj States (Lord Lawrence) marched up to Sultánpur, and made a Summary Settlement of the country in the Biás valley. In the autumn of the same year the *tahsíl*, which then included *talúka* Bangáhal, was transferred to the jurisdiction of the Superintendent of the Simla Hill States. In 1847 Mr. Erskine, the Superintendent, was engaged for some time in Kúlu proper and Seoráj in completing the Summary Settlement and investigating the rent-free tenures. Soon after Major Hay was appointed Assistant Commissioner in charge of the *tahsíl*, and fixed his head-quarters at the old castle of Naggar in Parol. About the same time the *tahsíl* was again united to the Kángra district, and at the request of the landholders, the *talúka* of Bangáhal was separated from it and added to *tahsíl* Kángra.

Chapter II.

History.

Annexation to British territory and subsequent history.

The Government confirmed Thákar Singh in his title of Rája, and gave him sovereign powers within his *jágír* of Rúpí. Jaggar Singh of Shángri made a claim at Simla, but was told to be content with what he had got. He had no son at this time; but one named Híra Singh was born a few years later. On Thákar Singh's death in 1852 there was some question whether the whole *jágír* should not be resumed, as the mother of his only son, Gyán Singh, was not a regular wife, but only a Khwási. It was decided to give him the title of Rái instead of Rája, and only half the *jágír* with no political powers; but three years later, on a reconsideration of his claims, the resumed half was given back to him. Government, however, gave no powers, and reserved to itself the exclusive right to fell and sell timber in the whole *jágír*. Shortly before the outbreak of the mutiny in the spring of 1857, a man appeared in Kúlu and asserted himself to be the Pártab Singh who, after the death of Kishen Singh, was, as mentioned above, put forward as his posthumous son. Perhaps he was the man, though Pártab Singh had disappeared for some time, and had been believed to have been killed fighting against us in the first Sikh war. One of Ajít Singh's Ránís and some other people in Kúlu believed him and befriended him. When the news of the mutiny arrived, this man began intriguing and trying to get up a party. He wrote letters asserting his claim to the throne of Kúlu, and vaguely inciting an insurrection against the English. Major Hay, the Assistant Commissioner of Kúlu, arrested him, and he was hung for treason at Dharmsála. Thə common people in Kúlu believe that it was the real Partáb Singh who suffered; others, particularly those connected with Rái Gyán Singh, assert that the man was an impostor. Rái Gyán Singh died in 1869, and was succeeded by Rái Dhalip Singh, his son, to whom the estate was handed over on his attaining majority in the year 1883. It had during the interval been under the charge of the Court of Wards. The only other incident connected with the mutiny is the arrest of a party of fugitive sepoys in Spiti. Those few of the Siálkot mutineers who got away from the field of Trimú Ghât fled into the Jummú hills. A small body of them, in the attempt to avoid British territory and return by a circuitous route to Hindústán, made their way through the mountains to Ladákh, and thence to Spiti, which they reached in a miserable plight. The Spiti men detained them, and sent notice to the Assistant Commissioner of Kúlu (Mr. G. Knox), who came at once with a few police and arrested them.

Administrative Sub-divisions.

The Kúlu *tahsíl* was divided for administrative purposes into two *parganas*, Kúlu proper with Láhaul, and Seoráj with Spiti. A *naib tahsíldár* was placed in independent charge of the latter division, and stationed at Plách in inner Seoráj. At the time when this arrangement was made it was thought that Spiti could only be approached by the passes which lead into it from Basáhir territory on the Satlaj. It was soon discovered that by far the shortest route was that by the Hamta pass into Kúlu proper; but the Spiti revenue continued to be paid into the Plách treasury till a year or two after commencement of revision of Settlement, when, with the sanction of Government, the *talúka* was transferred to the other *pargana*.

CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

Chapter III, A.

Statistical.

Distribution of population.

The distribution of population has already been discussed in Part I (page 52). The population of Kúlu proper is 52,105 and of Plách or Seoráj 48,154. The total cultivated area is between 60 and 70 square miles. Details of density are given below under the head "increase and decrease."

Houses in Kúlu are built so that families can generally have separate entrances. *Deoris* are almost unknown, and, as a rule, only one family lives in one house. A great many houses are shown as uninhabited. These consist principally of Dogris or Shárans, that is, houses on cultivation at a distance from the hamlets which are occupied only when the soil is being prepared for sowing and when the crop is being cut; and in the winter time are generally uninhabited. These temporary dwellings are common all over Kúlu, both on the high lands and on the flat parts of the valley where rice is grown. In Seoráj the hamlets lie high, and such outlying buildings are less frequently met with. *Garaths*, or houses with water mills, also temples, caves and other places of resort are among the number of houses uninhabited on the night of the enumeration. The average number of souls in each inhabited house is 5 in Kúlu and 5·7 in Seoráj; and the average number of souls in each family is 4·5 in Kúlu and 5·5 in Seoráj. In some *kothís* it is very uncommon for two families to live in the same house. In only every eighth house are two families to be found.

Increase and decrease of population.

The figures have already been discussed in Part I (page 54). The following table shows the density of population per square mile in 1868 and 1881:—

Wazírí.	Area in square miles	Souls per square mile.		Remarks.
		1868.	1881.	
Parol	496	37	41	Kúlu proper.
Lág Mahárája	84	82	105	
Lág Lahrí	94	83	97	
Rúpí	677	18	21	
Seoráj	575	77	84	

Mr. Lyall remarks that the increase shown by the figures between 1855 and 1868 "shows that the first enumeration was under the mark, for it is certain that the population cannot have largely increased during these thirteen years; there has been no immigration; families are not large and the death-rate is a heavy one." There was, however, a similar increase between the years 1868 and

Increase and decrease of population.

1881. Mr. Anderson thus discusses the increase between 1868 and 1881:—

"The general result of the enumeration in the Kúlu sub-division, exclusive of Láhaul and Spiti, shows an increase on the population of 1868 at the rate of 11·5 per cent. This increase is not equal, being 13·4 per cent. in Kúlu proper and only 9·5 per cent. in outer and inner Seoráj. The reasons for this inequality are not very apparent, but I would suggest that the natural poverty of that part of the sub-division, associated as it is with polyandry, in part accounts for it. In Kúlu there is a considerable area of irrigated land, while in Seoráj it is almost *nil.* There have been also in Seoráj several years of scarcity, and people have gone to Simla and elsewhere to work. Again, a large number of Láhaulas, generally whole families, also Musalmán traders between Kúlu and Ladakh, spend the winter in the Kúlu valley, and this accounts for part of the large increase there.

"The rate of increase in Kúlu itself is very unequal, being three times as great in Lág Mahárája and Lahrí which are low lying as in Parol and Rúpí which are higher up. The rate of increase in Rúpí, Parol and Seoráj, which are very similar in character, is almost the same. It is in Lág Mahárája and Lahrí that most of the Láhaulas and traders spend the winter. The extension of cultivation in such a country cannot easily be estimated; but it appears that there has been twice as much land reclaimed in Kúlu proper excluding Rúpí Wazírí as in Seoráj, the increase being 2 per cent. in the former and 1 per cent. in the latter. The prosperity of the sub-division is better shown by the increase in sheep and goats which, since Mr. Barnes' Settlement, has been at the rate of 25 per cent., and had it not been for the excessive mortality in recent years from rinderpest, the increase in cattle would have been almost the same."

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

Village sites and houses.

In an ordinary Kúlu village the houses are clustered, in a rude disorder, that bears little approach to the semblance of streets; still, there frequently is at least one line of houses, which, if the facilities of the ground permit, is paralleled with another row for some short way, the buildings at either extremity tailing off, and separating more widely from the rest of the hamlet. As a rule, the Bráhmans take the highest sites, although this is not always observed, the Kanets, the Dágis, and the sub-divisions of the latter caste occupying the lower tier of houses; but it may be noticed that, adjoining the Bráhman quarter, there are often small and uncomfortable sheds which have been granted rent-free to some low-caste family. The house of a Kúlu *zamíndár* is a somewhat picturesque object, with its gabled roofs of slate or shingle, its overhanging verandahs, and the massive stone walls, surrounded by the flat paved court. In Seoráj and Wazírí Rúpí it is not uncommon to build houses three and sometimes four storeys in height, but in Kúlu proper the double storey is preferred; the upper apartments being reserved for the household, and the lower ones applied to the stacking of grain or stalling of cattle. Some of the Kúlu villages are large, and have over a hundred houses; but others, again, are merely detatched clusters of a few buildings which in either case follow, in certain particulars, the architectural details to be found in Switzerland. The walls,

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Village sites and houses.

occasionally whitewashed or plastered with mud, are formed of tiers of beams and rubble masonry, the timbers for the ceilings of the lower and upper storeys projecting, the first to receive the verandahs, and the second to support the slates of the main roof. The entrance is from below, a rough ladder leading to the household apartments; or, where the verandah is of no great height from the ground, a similar ladder, formed of a log cut in niches, leads direct to the upper rooms. The verandahs extend all round the house, or on two sides only, being closed into the main roof for the greater part; openings, however, are left here and there by means of carved windows. In the poorer style of dwelling the verandahs are open all round, with now and then a protecting railing between the supports, and it is the fashion in the loftier houses to have one or two poles projecting out below the verandahs, across which broad flat planks are loosely placed. Below is the paved enclosure used for treading the corn, oil-pressing, rice-cleaning, or for spreading out the hay to dry. Nearly every house, it should be added, has its several bee-hives, which are let into the walls, the entrance for the bees being by holes cut in square blocks of wood that form the outer surface of the hives. With the exception of Sultánpur, there is no collection of houses than can be termed a town. The head-quarters of the sub-division are at Naggar.

Food.

The daily meals of the Kúlu people are three in number—breakfast (called *kalár*) at 8 or 9 A.M.,; dinner (*dopahri* or *dhiyán*) at 1 or 2 P.M.,; and supper (*biáli*) at sunset. Those who are better off eat the better kinds of rice and wheaten flour, but the more general food is barley, maize, amaranth, the poorer kinds of rice and vegetables. Sidhu is the name given to cakes made of barley or maize flour. *Phimra* is mixture of wheat or amaranth with rice and vegetables; *kappi* is a concoction of rice and vegetables stewed. The universal drink is *lugri*, which is made by Láhaul settlers. There are several sorts of *lugri*. The best is made from honey and certain shrubs known collectively as *dhaelí*; another kind is made from rice; and a third from wheaten flour or *chapatis* soaked in water. Fermentation is caused by the use of yeast (*pav*) imported from Ladákh, or of another condiment known as *mandal*. Rice *lugri* is the most common. Its manufacture is thus described by Captain Harcourt :—"Sixteen *sers* of rice being cooked, it is allowed to get cold, and then the yeast in the above proportions (one piece of *pav* to four *sers* of rice) is broken up and inserted into the mess. The ensuing day the concoction is placed in a *gharra* (earthen jar), into which a *ser* of water is poured, the mouth of the vessel being then securely fastened. In four or five days the contents of the *gharra* are strained through a cloth, and the fluid that escapes is the *lugri*." Mr. Anderson writes :—

"In Kúlu food is generally cheap, and from the large number of cows kept milk is plentiful. The poorer classes live on barley, buckwheat and amaranth, which is also exported to the plains for use on fast days. Large quantities of rice, also of *kodra*, are used in the manufacture of hill beer, known as ***lugri, sur, chakáti***, which is drunk largely at fairs and marriages, and also when the rice fields are being worked up. The people of Rúpí and of Seoráj do not drink ***lugri***, perhaps because rice is scarce with them, or

it may be that the custom has not yet spread so far There is every reason to believe that the hill beer was introduced from Ladákh by the Láhaulas, who are to this day the great brewers and retailers of it. Moreover a much better kind is made in Ladákh and Láhaul than is generally found in Kúlu."

Dress.

Mr. Lyall thus describes the dress of the Kanets, who form the bulk of the population :—

"The dress of both sexes is picturesque, and not at all oriental. A red and black woollen cap, not unlike a Scotch bonnet at first sight, a grey or brown loose woollen tunic, girt in with a rope or sash at the waist, a striped or chequered blanket worn like a Scotch plaid round the chest and over the shoulders, form the dress of the men. If well enough off, they add loose woollen trousers tight round the ankle. Some of the women wear a cap like that of the men under which their hair hangs down in long plaits lengthened out with plaits of worsted, but most of them do without a cap, and wear their hair puffed out and twisted into a high sloping chignon, not unlike the fashion till lately prevailing among English women. Instead of a tunic they wear a plaid or blanket fastened around them with bodkins, and so skilfully put on that, while the neck and arms are bare, all the rest of the body is modestly covered to below the knee ; the leg is bare or covered with a woollen gaiter : broad metal anklets are not uncommon, and set off the leg very prettily ; the arms are generally overloaded with bracelets. Both sexes are generally shod with sandals made of plaited straw or hemp, but many go bare foot, and a few wear leather shoes. Both sexes, especially on festival days, are fond of wearing bunches of flowers stuck in their caps or in their hair, and strings of flowers hung round their necks."

Relations between the sexes in Kúlu. Custom of polyandry.

Mr. Anderson's description of the relations existing between the sexes in Kúlu is as follows :—

"Polyandry is common among all classes in Seoráj except the Bráhmans of Nirmand ; but people are ashamed of it, and the custom is disappearing. It exists also in part of Wazírí Rúpí. The woman is considered the wife of the eldest brother and all the children are considered his children. This was the rule recorded at Settlement, but it is not now the recognised custom. In a recent case, the evidence showed that the woman is allowed to state who the father is, and the succession is in accordance with her allegations. She is careful to ascribe the paternity of a son to the bread earner of the family, or whoever happens to be the richest among the brothers.* This is common in Láhaul also. Cases are not unknown where several brothers have two wives in common, and curious questions arise as to the succession. The change from community of wives to separation is going on, and polyandry will disappear, though at present it probably exists to a greater extent than is admitted.

"The relations between the sexes in Kúlu are of the very lowest order, and the principal work of the Courts, both civil and criminal, consists in deciding cases arising out of the low state of morality. Cohabitation is considered equal to marriage, and the sons of a woman who has been received into a house and treated as a wife succeed equally with the legitimate children. Marriage by any form is rather the exception than the rule. A widow, whether she was a wife by marriage or only by reputation, is allowed to keep possession of her deceased husband's estate so long as she lives in his house, however immoral her character may be.

* Mr. Dane says that the principal men always assert that the children should be regarded as the children of the eldest brother. If this rule be not followed, an opportunity is given to the wife to favour her favourite child by stating that he is the son of one brother only, and consequently he gets half the property. Constant disputes will be the result if the rule laid down at Settlement be broken through.

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Relations between the sexes in Kúlu. Custom of Polyandry.

"Polygamy is common in Kúlu proper, as a land-owner as soon as he finds that he cannot till all his land with those already in his house looks out for another wife, and it is common for him to have to buy the consent of his first wife. He probably had made an agreement with her not to take another wife. It is very common for wives to be living in their parents' homes, not with their husbands; but they will, even when there, have some share of their husband's land to cultivate and to enjoy. In Kúlu generally the women have the upper hand of the men, but they do most of the field work except ploughing.

"There is not much restriction on marriage within the same caste. A man will marry his *mamu-ki-beti*, daughter of his maternal uncle, or his *phuphi-ki-beti*, the daughter of his paternal aunt, but not his *massi-ki-beti*, daughter of his maternal aunt. The reason for this does not appear evident. It does not depend on the *got*, nor on considerations of common milk as among Musalmáns. So far as I could ascertain, *got* is very rarely considered except among Bráhmans. Many, indeed most, had no idea of their *gots*. They were ready, however, to adopt a *got* without considering what effect it might have.*

"Early marriages are not common in Kúlu, as women are valued only as they are useful for labour in the fields. They are in a way bought and sold, the price being fixed by the age. Women, however, in the end choose their own husbands, for they will live only where they please, and as it is only a matter of rupees the exchange is soon made. Where a man cannot afford to pay for his future wife, he often agrees to work for her living in her father's house."

So, again, Mr. Lyall writes:—

"Polyandry now prevails only in Seoráj, and there the custom seems to be tending to fall into disuse. It is in reality a mere custom of community of wives among brothers who have a community of other goods. In one house you may find three brothers with one wife, in the next three brothers with four wives, all alike in common; in the next house there may be an only son with three wives to himself. It is a matter of means and of land; a large farm requires several women to look after it. Where there is only one wife to several brothers, it will generally be found that some of the brothers are absent for part of the year working as labourers. In former years I have seen perplexing claims arise from this custom. The sons or grandsons of a family which has lived in polyandry agree to divide the ancestral estate, and quarrel as to the shares, some saying that each son should get an equal share; others that the sons of each mother (where the fathers had several wives in common) should get an equal share; others that the sons of each putative father should get an equal share. Of late years such disputes have seldom arisen, as it has become a pretty generally recognized principle that as far as our courts are concerned, the woman in these cases is the wife only of the eldest son or head of the family, and all sons she may bear must be presumed to be his. This principle agrees in results with what I believe to have been in former times the general rule of inheritance, as between the children of brothers all living in community of wives (but it must be confessed that no one custom seems to have been rigidly followed in all cases); on the other hand as between the children of brothers, all of whom did not live in community of wives, the old custom of the country was I believe as follows: If of three brothers, one separated off his share of the estate and set up for himself and the other two lived on in common and a son was born in their house, then such son was considered to be the child of

* The *got* here referred to is the Bráhmanical *gotra*, and not the clan or tribal sub-division.

two fathers and heir to the estate of both : the separated brother or his children could claim no share of such estate on the death of either of the united brothers. This appears to me to have been the custom in past times ; but it is opposed to the principle above mentioned as at present in force, openly recognising the mother to be the wife of one of the brothers, and I am not aware that it has ever been affirmed by our Courts."

Forms of marriage in use in Kúlu. Legitimacy and rights of widows and daughters.

There are three kinds of marriage ceremonies in use in Kúlu, *viz.*, (1), *Bedi biah*, the ordinary Hindu form ; (2), *Ruti manái*, four or five men go from the bridegroom to the bride's house, dress her up, put a cap on her head, and then bring her home to the bridegroom ; (3), *Ganesh pújá*, the form used by Bráhmans, Khatrís, Suniyárás., &c, in marrying a Kanet girl. The bridegroom sends his priest and others to the bride's house, where worship of Ganesh is performed, and the bride then brought home. Suniyárs send a knife to represent them. The children of a Bráhman and Rájpút by a Kanet wife are called Bráhmans and Rájpúts; the term Ráthí is often added as a qualification by any one pretending himself to unmixed blood. In the absence of other children they are their father's full heirs, but in the presence of other children by a *lári* wife they would ordinarily only get an allotment by way of maintenance, put by some at one-fifth, but the limit seems rather vague in practice. The rule of inheritance in Kúlu among all tribes at the present day is *pag vand*, or, as it is here called, *mundevand*, that is all legitimate sons of one father get an equal share without reference to the number of sons born of each wife or mother. Among the Kanets and the lower castes the real custom hitherto has been that every son by a woman kept and treated as a wife was legitimate. It was not necessary that any ceremony should have been performed. If no one else claimed the woman, and she lived with the man as a wife, the son born from such cohabitation was legitimate. In the same way among the same classes a *pichlag*, or posthumous son (called *ronda* in Kúlu) born to a widow in the house of a second husband, is considered the son of the second husband ; and a widow cannot be deprived of her life tenure of her husband's estate for want of chastity so long as she does not go away to live in another man's house. It appears to be a general idea in Kúlu that a father could, by formal deed of gift executed in his life-time, give his estate to a daughter, in default of sons, without consent of next of kin. It is doubtful also whether a distant kinsman (say more than three or four generations apart) could claim against a daughter without gift, and it seems sometimes allowed that a *ghar jowái*, or son-in-law taken into the house, becomes after a time entitled to succeed as a kind of adopted son without proof of gift.

Religious ideas.

The whole population is returned as Hindú, with the exception of 496 Musalmáns and 18 others in Kúlu proper, and 26 Musalmáns and 33 others in Plách. The religion of the people of Kúlu is a species of demon-worship, upon which a certain form of Hinduism has been grafted. They hold in honour the greater names of the Hindu mythology, and reverence the temples that contain statues of the noticeable gods ; but their affections are more particularly concentrated on their own local deities (*deota*), whose help they invoke in trouble, and by whom they swear when taking an oath. The temples erected to these local deities are to be found in every

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village and hamlet of the valley, and are supported by grants of land assigned for the purpose in former days by the native Rájas.* The temples are the scenes of constant feasts and festivals, elements of the first importance of the daily lives and social relations of the people. Snake worship is common, and the worship still flourishes. Mr. Anderson writes: "In matters of every-day importance, such as cattle disease, health, good crops, &c., in short, in worldly affairs generally, the people of Kúlu go to the old *deodar* trees in the middle of the forest, where there is often no temple at all, and present a piece of iron to propitiate the deity. Such trees are common in Kúlu; and the number of iron nails driven into them shows that this worship is not dying out. An old cedar tree was cut down only a few years ago, to which a girl used to be offered annually, the familes of the village taking it in turn to supply the victim.

The grossest superstition prevails; and all sickness and misfortune is attributed to a malignant deity. There is an expiatory ceremony, which is occasionally performed with the object of removing *greh* or bad luck or evil influence, which is supposed to be brooding over a hamlet. The *deota* of the place is, as usual, first consulted through the *chela* and declares himself also under the spell, and advises a *jag* or feast, which is given in the evening at the temple. Next morning a man goes round from house to house with a *kilta* or creel on his back, into which each family throws all sorts of odds and ends, paring of nails, pinches of salt, bits of old iron, handfuls of grain, &c., the whole community then turns out and circumambulates the village, at the same time stretching an unbroken thread round it fastened to pegs at the four corners. This done, the man with the creel carries it down to the river bank, and empties the contents therein, and a sheep, fowl, and some small animals are sacrificed on the spot. Half the sheep is the perquisite of the man who dares to carry the creel, and he is also entertained from house to house on the following night.

Temples and religious ceremonies.

Four kinds of temple are enumerated by Captain Harcourt:—

(1.) The pyramidal stone temple of the orthodox type.

(2.) Rectangular buildings of stone and wood with pent roof and verandah.

(3.) The same, but having successive wooden roofs, pagoda-fashion, one above the other.

(4.) Smaller temples, of the same type as number 2.

The temples of the first class are those of the othodox Hindu faith. There are but sixteen of them in the valley, the best known being at Sultánpur, Bajaura, Naggar, Mánikarn and Bashist.† The temple at Bajaura is notable for its ornate carving, and has been selected by Capt. Harcourt for an elaborate description in Chapter XIV of his work. Classes 2, 3 and 4 are the temples of the indigenous demon-worship already described. Of class 2, which Captain Harcourt regards as representing the most ancient type, the most remarkable specimen is the temple at Bilji Mahádeo, 8,076 feet above the sea-level, among the mountains overlooking the Párbatti

* At the present time the area thus assigned is equal to about one-fifth of the whole cultivated area of the country—(*Lyall*).

† As to Mánikarn and Bashist, see page 7 of this Volume.

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valley. This is described in detail by Captain Harcourt, at pp. 188—200 of his work.

Having regard rather to the objects to which they are devoted than to their structural peculiarities, the Kúlu temples may be divided into three classes, of which those of the local *deotas* form the first. In this are included all the *Deos* and *Devís*, *Ríkhís*, *Munís*, *Jognís*, and *Nágs*, which are so numerous in Kúlu. *Nág* is the snake god; *Jognís* are fairies of the woods; *Ríkhís* and *Munís* are men who have attained to a kind of divinity by ascetic lives. Of the *Deos* and *Devís* a few bear names well known in Hindú mythology, but most bear purely local names, or the name of the village only. The Kúlu people, however, appear to regard the whole class alike as local spirits or demons. The temples are picturesque-looking buildings; some are large and substantial, with a broad verandah-room in front, or a covered court within, in which feasts, or *jágrás*, are held, and any one can put up; others are very small. Besides the temple there is a treasury or granary built like an ordinary substantial *zamíndár's* house. Generally the temple stands on the village green, surrounded by a few old trees, generally cedar or walnut; sometimes the temple stands apart in a cedar grove or forest, or is found on a peak, by a lake, cave, or waterfall. No effigy of the *deota* is to be found in the temple, which contains nothing perhaps but a few *pindís* or pointed stones; but with a few exceptions all have a visible sign in the shape of masks or faces in silver or other metal. These are kept locked up in the treasure-house, except on ceremonial occasions, when they are fastened to the *rath* and brought out. The *rath* is a kind of chair, carried sometimes on one man's head, sometimes sedan-fashion on men's shoulders. It has a wooden mast or staff, which is dressed out in petticoats, and on which the mask is fastened. The *rath*, when dressed out, does not look unlike a May garland. Some of the large shrines have large fixed establishments, a *kárdár* or manager, an accountant, one or more *pujárís* or priests, several musicians, several *gur* or *chelas*, *i.e.*, interpreters of the oracle, standard-bearers, torch-bearers, blacksmith, carpenter, florist, watchman, messenger, carriers of loads, &c., to all of whom *barto*, or land rent-free in lieu of pay, is assigned out of the temple endowment. Most have a *kárdár*, a *gur* and musicians. For some, one man is both *kárdár* and *pujárí*, and musicians are called when they are wanted, and get food as pay.

The custom of each temple varies: in some a great part of the endowment is held in *barto* assignments by the servants; in another there are no such assignments, and all are paid from the granary or *bhandár*. A few of the *pujárís* are Bráhmans, or men of a caste like the Bhojkís, who have become of a *pujárí* caste, but the great majority are Kanet *zamíndárs*. The office of *pujárí* is generally considered hereditary when held by Bráhmans or men of *pujárí* caste, and the musicians generally hold office from father to son; but the posts of *kárdár*, or *chela*, &c., are not usually considered hereditary. Most of these *deotas* are merely objects of worship of a single hamlet, or of one or two neighbouring hamlets: many, however, are known as the *deo* or *deví* of the whole of a *pháti*, or of a whole *kothí*

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A few of the larger and more noted shrines are generally respected, and their festivals attended by men from all the surrounding *kothís*, or by men of one or more *wazírís*. All except the very smallest have their periodical festivals known as *játrás* or *melás* at which the people of the village or villages to which the *deota* belongs collect, dressed in their best, and decked with flowers, and feast on a sheep or goat, and rice or flour provided by the temple *kárdár*. Much *lugri*, a kind of fermented liquor, also is drunk (except in Rúpi and Seoráj) and the men dance, while the women sit down and look on. On these occasions the *deota* is brought out and danced backwards and forwards on his *rath*, the bearers pretending to be driven here and there without will of their own by the will of the *deota*. Only the men of the hamlet or hamlets to which the *deota* belongs, or who do *chákri* or service of the *deo*, share in the feast given by the temple. Outsiders may come to the festival, but would not ordinarily be allowed to join in the feast. The above is a description which applies accurately enough to the huge majority of these *játrás* or festivals. The only expenses of the shrines are the cost of such feasts, clothes and ornaments for the *rath*, and repair of buildings.

The greater part of the proceeds of the endowment are, it will be seen, expended in feasts consumed by the villagers. At the festivals of some of the more noted shrines, however, there is a general distribution of food to all comers for one day or for several days; and at one or two shrines periodical *bramh-bhág*, or distribution of food to Bráhmans, or *sadábart*, *i.e.*, perpetual dole to Sádhs or Hindu *faqírs*, are made. There are also at all these shrines constant *jágra* or feasts, given by private persons, which are much like a *játrá*, only on a smaller scale. A man vows to give a *jágra* if his wish is fulfilled, or he gives one on birth of a son, recovery from sickness, &c. At these *jágras*, or at other times, questions are put to the *deota*, and advice asked on every conceivable subject through the *gur* or *chela* who by whisking round, by flogging himself with chains, &c., gets into the properly exhausted and inspired state, and gasps out brief oracular answers; very frequently also a peasant, in return for fulfilment of a vow, invites the *deota* to his house. The *rath*, attended by all the servants of the shrine, is brought, and a feast given by the host: in this way the *deotas* often go from house to house. Again, one *deota* or *devi* is supposed to be the friend or brother or sister or mother of another, and in such cases they often attend each other's festivals, and interchange visits. A village *devi* will in this way go to visit the *deo* of a neighbouring village, accompanied by most of the people of her village as a tail: all will be billetted off on the houses of the entertaining village. Mr. Lyall, from whose report this description is taken, writes :—

"I have gone into all this detail in the attempt to show—1st, how closely these temples, with their festivals, &c., are connected with the daily lives and social gatherings and amusements of the people; 2ndly, the feature which distinguishes these temples from those in other parts of the Kángra district and other Hindú countries with which I am acquainted, which is this: that most of them are village institutions, in a way owned, served, and managed by the men of one or more hamlets, or the men of a

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part or the whole of a *kothí*. Instead of a Bráhman family or a succession of Sádhs eating up the proceeds, and treating all outside worshippers alike, we have the *zamíndárs* of a hamlet or hamlets, who are themselves the only worshippers of the shrine, and who distribute the office of *kárdár*, *pujárá*, *chela*, &c., among themselves, and collectively eat up the proceeds in periodical feasts. The *zamíndárs* themselves are in fact, in some degree, the real *maáfídárs*; and this is more particularly the case in numerous instances where the men who cultivate lands which pay rent to the temple are perhaps the only, or almost the only, men entitled to share in the feasts at the temple's expense. In some cases also there is no doubt but that the rents collected by the temple in cash and grain are exceedingly light, and the *zamíndárs* are *maáfídárs* in disguise."

The people still respect these *deos* and *devís* very much; many talk sceptically, but all act as if they feared them. Every misfortune is attributed to the *dosh* or *khot*, *i.e.*, spite or rage of some *deota*. At Phangni Jogni's command, smoking, wearing leather, and the use of bedsteads are forbidden things in the Sarwari valley, and the order is obeyed.

The second class consists of *thákurduárás* of note, consisting of large well-built temples furnished with stone idols, and more or less visited as places of pilgrimage. These are orthodox Hindú shrines, managed much in the same way as similar temples in other parts of the hills, or in Hindustán. They are in the hands of Bráhman priests, and the *zamindárs*, *i.e.*, the Kanets, *zamindár* Bráhmans and Dágis, who form the real population of Kúlu, have not much to do with them. Some have festivals or fairs at which, by order of former Rájas, the surrounding *deos* and *devís* attend in their *raths* to do homage. Three or four are at hot springs; two near present or former palaces of the Rájas; others, like Nirmand and Triloknáth, are at places sanctified by some Hindú tradition.

The third class consists of Bairágí, Gusáín, or Bráhman *thákars*. Some of these have regular temples of small size, often attached to a *bauli* or covered spring, or a Dharamsála. A Bráhman makes the daily offerings to the idol, and then eats them up. On certain days an *uchhab* is given, that is, some food is cooked which is eaten up by the priest and servants and a stray Bráhman or Sádh. But many of this class have hardly anything in the way of temple to show. The *thákar*, that is, the idol or fossil, or round stone which serves as an idol, is placed in a room in a house not differing outwardly from an ordinary peasant's house, and in which the Bairágí or Gusáín lives like an ordinary peasant, surrounded by wives and children, and cultivating the rent-free land himself. All these Bairágís and Gusáíns have quite dropped the character of Sádh; the name has become in fact a caste name. The natural or spiritual ancestors of these men came up to Kúlu from the plains as Sádhs, and it is well known that, at various times, this class of men acquired great influence with the Rájas, though not with the people, who stuck to their old *deota* or demon worship. Their influence got them the grants, but to give a colour to the grants, and make them less liable to future resumption, the deeds were usually obtained in the name of the idol or *thákar* owned by the Bairágí. Daily offerings are, however, made before these stones or idols, an occasional *uchhab*

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given, and a stray Sádhú entertained, so that it cannot be said that these Bairágís' *thákars* are altogether mere domestic idols, like those of the same name which are to be found in the houses of most respectable Hindús in the hills. The Kúlu people are devoted to their *deotas*, and have little care or respect for these *thákars*.

The people of Malána, and their god Jamlú.

Mr. Lyall thus describes the Malána community and their god Jamlú :—

The only other illustration of manners and customs which I shall give consists of an extract from a report submitted by myself with regard to the lands held by the temple of Jamlú at Malána, which seems to me worth quoting, as it describes a very curious community which in many ways holds aloof from the rest of the people of the country. This Jamlú is a kind of demon or spirit supposed to have originally appeared at Hamta, in Jaggatsukh, but now to have his head-quarters at Malána. He is sometimes said to be a Muhammadan, for no reason, however, except that sheep or goats sacrificed to him have their throats cut in the Muhammadan, as opposed to the Hindú, style of cut. On this account the other ***deotás*** and ***devís***, with the exception of the Prini ***Deví***, who is supposed to be his sister, shun all intercourse with him as an outcast. There is no image of him in his temples, and he has consequently no ***rath*** or car. In the Malána temple there is a silver image of an elephant, with a figure in gold on its back said to have been presented by the Emperor Akbar ! ! Kúlu men, who think their prayers have been heard, sometimes present small silver horses or elephants to the shrine. As he has no outward and visible sign or image, his houses or ***deogras*** are rather granaries, store-rooms, or asssembly rooms than actual temples. They are picturesque-looking buildings, generally standing on the village green, and surrounded with cedars or other pine trees. These houses are called ***mhar ;*** some are mere granaries, others are also used for village feasts, &c. Jamlú was much feared in the Rája's time : on his account Malána was a city of refuge, from which no criminal could be carried off if he got there. Again Jamlú neither paid tribute to the Rugnáth temple at Sultánpur, nor attended at that temple to pay his respects on the Daserah, as all other Kúlu ***deotás*** were compelled to do. Again, the Malána men, who are all under his special protection, were allowed great license ; they used to say that the other ***deota's*** temples were their ***deo's dogris***, or out-houses, and help themselves to anything they admired in them. The whole concourse of the men of Malána are themselves an embodiment of the ***deo*** : such concourse is called the ***Rá Deo***. About one hundred and twenty families live in Malána, mostly Kanets, but a few of the Dági castes. The ***kárdárs, chelas, pujárís, &c.***, in fact all the office bearers, are Malána Kanets, who are appointed from time to time from among themselves by the Malána men. This body of officials, when they go their rounds to collect revenue fees, &c., are known as the ***bárí*** in distinction from the grand host of Malána, the ***Rá Deo***. Malána is a large village in a long narrow valley formed by a river which runs into the Párbatti ; the cultivated land lies on both sides of the stream, the ground is very precipitous, and the village lies high ; there is no other near it, and it is difficult of access : it forms a ***phátí*** or separate division of the Naggar ***kothí***, and has a huge area, which, however, is nearly all unculturable, uninhabitable waste. There are some good sheep-runs or ***nighárs*** in the valley which are held by the Malána men, or by ***zamíndárs*** of villages paying revenue to the ***deo***. To get to Naggar from Malána you have to cross the Malána pass, which is shut by snow for some months in the year : you then descend into the villages of Poling,

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Ramsam, Sharn, Báoli, Kirián Ber, and Kroji, nearly all the lands of which pay rent to the Malána *deo*. The Rá Deo, that is, all the Malána people except a few men, old women and children, cross the pass in the end of *Maghar* or beginning of *Poh*, and spend more than a month in these villages, billeting themselves on every house. In the same way at other times the Rá Deo visits for a few days Búladi and Bishana, two villages in Kothí Kais, where it borders on Malána *phátí*, which are held by the *deo*, and at other times the villages in Har Kandi, in Rái Gyán Singh's *jágír*, which are assigned to it. The *bári*, *i.e.*, the band of office bearers, pays separate and more frequent visits; the Rá Deo only visits large villages which can support it. During these visits all the Malána men feed free at the expense of their hosts, but no doubt their food is considered in the accounts of the revenue taken with more or less accuracy. Some of the Malána men are detached in parties to visit the other shrines of Jamlú in Kúlu, which are separate concerns from the Malána shrine. These parties get food free for a few days. The *bári* also makes rounds to the other Jamlú temples; when it comes a goat is killed and a feast held and some eight annas are paid as a tribute. The *zamíndárs* of all this part of the country commonly put aside a few *sers* of rice to give to the *bári* when it comes round. None of the Malána men can read or write; they profess to keep accounts from memory only. Some of them come with the *bári* as porters to carry the rents, which are paid in grain, back to Malána. They do not give any accurate detail of how their grain is expended, but at the fairs (*mélas*) held at Malána all comers are fed free as long as the fairs last. There are three great fairs,—the big Phágri, the little Phágri, and the Sáwan Játra; these last seven days each, and are attended by many Kúlu people from considerable distances. Once a month, and sometimes more, there are *uchhabs* or feasts, which are attended mainly by the Malána men alone. Any *sádh* or beggar who visits Malána gets food and a blanket if he wants it. Such visitors are not very numerous owing to the difficulty of the roads. The Malána people intermarry among themselves only; they speak among themselves a dialect unintelligible to other Kúlu people: they rarely appear in our courts, in fact, never if they can help it; they have a way of settling their own cases by a meeting held in the temple conducted with certain forms. They have on several occasions mobbed or abused European travellers who have visited Malána and gone anywhere near the temple with boots on, and have been fined for the offence. They have good flocks of sheep and goats, which they barter for rice at an annual fair held at Naggar. They are not liked, but dreaded to some extent as uncanny by the other Kúlu people. Our Government has diminished the superstitious respect in which they were held and lessened their conceit. They are an idle set of course, and to some extent disaffected."

A recent visitor writes (1883) :—

"The language spoken by the Malána people differs entirely from that which is now in common use in Kúlu, and is considered to approach more closely to Tibetan and its kindred language, Burmese; but as careful examination of the dictionaries of these two languages has failed to identify more than about ten Malána words out of 120 with Tibetan or Burmese terms, the alleged connection is, perhaps, somewhat doubtful. Trusting in the might of their god, for whom they claim superiority over all the other gods of the country, and whose name is really derived from that of the Rishi Jamdaggan Rikhishwar—one of the holiest of the sages who retired to die in the hills, when the iron age began—the Malána men were in the habit of carrying off from the temples below anything that took their fancy, were exceedingly averse to

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allowing strangers or even Government officers to enter their village, and virtually set all civil processes of the Courts at defiance. Disputes among themselves were settled by arbitration, or by an appeal to ordeal, which consisted of each party selecting a goat, beneath the skin of which a priest injected poison, and then the person whose goat died first was adjudged to be cast in the matter. So far was the village cut off from communication with the outer world, that no oxen even yet are to be found in it; and till recently, the women and children had never seen such an animal as a pony. But all this has been changed by the most efficacious of civilizers, a road made by the present Assistant Commissioner. This is so good that it was traversed last autumn by a mountain battery from Jutogh; and now the people are glad to see officers, and met us on the top of the pass and presented us with flowers to put in our helmets and button-holes. The famous temple of Jamlú in Malána consists of a number of buildings which cannot be distinguished very easily from dwelling houses. Among other curiosities, it contains a gold or silver image of the Emperor Akbar; in honour of this a goat is slain yearly, a practice which has led to conjectures that the worship of the *deota* is, in some way, connected with the Muhammadan religion. But the god does not always reside in Malána. His principal home is on a huge table of rock, which may be seen up at the head of the valley, perched amid the snows, and which the villagers believed to be a house, till a pair of field glasses enabled them to see for themselves what its real nature is. The people have a distinctly different appearance from that of the ordinary inhabitants of Kúlu, possessing better noses and more decided features than those living round about them."

Festivals.

The principal fairs of Kúlu are those of Súltanpur, Plách and Nirmand. The Sultánpur fair takes place at the *Dasera* festival, and a considerable amount of business is transacted, though the meeting is more of a religious than of a mercantile character. At this festival the people lay in their stock of shoes, brass and copper pots, and such-like articles, which are not made up in Kúlu, and the women renew their coloured wools for the hair, and their jewellery and pretty head-dresses. The *mela*, which used to be, and probably now is, the most celebrated in the valley, was in old days an event of no little interest to the people, as it was customary to bring some 360 local deities to pay their respects to the shrine of Rugonáth Ji; but of late the attendance has fallen off, and not more than seventy or eighty of the minor divinities are now brought up. On this occasion, however, the followers of each particular idol do their best to show to advantage, and every banner, trumpet and drum that are available are put into requisition. The fair goes on for nearly a week; and for several days before it commences, all the roads leading to Sultánpur are thronged with gaily-dressed crowds of men, women and children, bearing in procession the god of their own hamlet. On arrival at the plain near the town encampments are formed, and shortly after the various adherents of particular shrines begin marching about, and parade all their magnificence as a sort of preliminary spectacle and foretaste of what will be done on the opening and the final days of the entertainment. The devotees attached to the Rugonáth shrine have not in the meanwhile been idle, and by the morning, when the fair really commences, the *rath*, or wooden temple, which lies in the plain all the year round, has been provided with wheels, and liberally orna-

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mented with coloured cloths and flowers; all being ready for the reception of the idol, this is placed on a species of seat inside the framework. All local deities are now brought up, with such addenda of pomp and music as are procurable, and are arranged round the central figure. The high priest then steps out in front, and with every appearance of extreme devotion prays to the god, and sprinkles water before the shrine; and the leading men of Kúlu, headed by the representative of the old sovereigns of the country, now walk rapidly three times round the *rath*, amid the incessant bray of the trumpets and beating of cymbals and tomtoms. Stout ropes are next attached to the lower timbers of the *rath*, which is borne along for a few hundred yards by an enthusiastic crowd, followed by all the smaller gods, and again is brought back to its place, when the people separate and repair to their own camps, or swarm round the shops spread over the plain. On the closing day the same ceremonies are enacted; and now the car is carried almost into the river Biás, and a sheep or goat being killed, and a clay figure of Lanka, the enemy of Rugonáth, being decapidated, the latter is supposed to have obtained the victory over his foes, and is drawn back again to the plain, and taken once more to his temple.

The attendance at the Seoráj fair in the neighbourhood of Plách at Banjár which takes place in May, is scarcely less numerous than at Sultánpur, and much business is transacted, though the primary objects of the fair are religious. Butchers from Simla attend to purchase sheep and goats.

Nirmand is also situated in Seoráj nearly opposite Rámpur in Basáhir. Fairs are held here in the autumn of every third year at the shrine of a goddess named Ambka, whose worship is said to have been instituted by Paras Rám. Every twelfth year a special festival takes place at the adjoining temple of Paras Rám himself. At this fair the *rath* of the local divinities of Seoráj attend to do homage to the Hindú god.

The Kúlu mission.

The Plách or Kúlu mission was founded by the Rev. Dr. Carleton of the American Presbyterian Mission in 1868, and for ten successive years he spent the hot season in Plách, engaging in medical works and preaching. In 1878 he purchased some land on the Kúlu side of the Satlaj basin, about ten miles from the river and there founded a Christian village. Since then but little mission work has been done in Plách. The community of the new village now numbers 28 persons, all engaged in agriculture; and their example, under Mr. Carleton's guidance, has done something towards improving the simple agricultural practice of the neighbourhood. Four years ago a dispensary was built, when Dr. Carleton provided medical attendance; and it has become so popular that a new and larger building is about to be erected.

The languages of the higher Himalayas of the Panjáb.

The mid-Himalayas which separate the valley of the Chenáb on the north from the Satlaj and Rávi on the south, form the boundary between the Tibetan languages of Pángi, Láhaul and Spiti, and the Aryan tongues of the remainder of the Punjáb. But the line is in reality not so clearly marked as this language would imply, and there are gradations between the pure Tibetan of Spiti and the pure Aryan of Kúlu. Moreover, the upper valley of the Satlaj, after it has pierced

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the mid-Himalayan range, or that portion of the Bashahr state known as Kanáwar, has a language more akin to the former than to the latter. The figures are grouped in the Census tables under three headings—Kanauria, Láhauli, and Tibeti. But the figures for Láhauli include 3,425 inhabitants of Chamba who returned their language as Pangiáli, and who reside in Pángi, the portion of Chamba lying beyond the mid-Himalayan range. The distribution of these languages is shown in the margin. Throughout the whole of Spiti, which, consisting of the valleys of the Spiti and Pin rivers and of a glacier region belonging to the western Himalaya system, stretches southwards like a wedge between Kanáwar in the south-east and Láhaul in the north-west, the language is Tibetan, or Bhoti as it is called by the Tibetans themselves, to whom the word Tibet is unknown. Beyond the borders of Spiti the same language extends, on the one hand down the upper course of the Satlaj, in Kanáwar, and on the other hand along the head-waters of the Chandra and Bhága (which united ultimately form the Chenáb) in Láhaul down to within some fifteen miles of their junction, and throughout that mountain portion of Pángi in Chamba which lies below the western Himalayas. Lower down the valley of the Satlaj, till it passes through the mid-Himalayas and out of Kanáwar, of the Chandra and Bhága to their junction, and of the united Chandra Bhága till it passes out of Pángi into Kishtwár in Kashmír, a language prevails which was probably the original speech of all this tract between the western and mid-Himalayas, which is called Kanauria in the east and Láhauli in the west, and which is locally known as Tibarskad in Kanáwar, Bunán in Láhaul and eastern Pángi, and Pangiáli in western Pángi, the first three presenting only slight local variations. But from about the junction of the Chandra and Bhága, and probably in the lower portions of Kanáwar also, the admixture of Pahári with the original Tibetan stock constantly increases as we move southwards and westwards; and the resulting variations are locally distinguished by different names, the dialect of the lower Bhága being called Gáhri, of the lower Chandra, Gondla or Tinún, of the upper Chandra-Bhága, Pattan or Manchat, and of lower Kanáwar, Milchang.* Mr. Jæschke, who was the greatest modern Tibetan scholar, was of opinion that this mother-tongue of Láhaul and Kanáwar "belongs neither to the Tibetan nor to the Sanskritian family;" and Mr. Heyde writes: "Bunán, which is nearly the same as the Tibarskad of Kanáwar, is not a mere dialect of the Tibetan, but a language which stands on its

Territory.		Numbers speaking			
		Kanauria.	Láháuli.	Pangiáli.	Tibeti.
Láhaul	...	...	5,779	...	41
Spiti ...	...	...	...	...	2,861
Sima ...	...	...	...	...	397
Chamba	...	...	1,085	3,425	421
Bashahr	...	12,209	...	...	871
Nalagarh	...	...	...	...	158
Others	...	...	14	...	251
Total	...	12,209	6,878	3,425	5,000

* More properly Milchanang (pronounced Minchang) the Tibetan for "notorious, very common, vulgar."

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own legs. No doubt you find many Tibetan words in Bunán, but all of them more or less have reference to the Buddhist religion, and most of them were probably introduced when that religion was brought into Láhaul from Tibet." He points out, however, that directly you pass from the Bunán Proper of upper, into the Pattan of lower Láhaul, and leave the area of Buddhist for that of Bráhman influence, the language becomes far more Sanskritised in its form, and approaches much more nearly to the hill dialects of Pahári; so that "the Pattan or Manchat may be said to stand in about the same relation to the Hindí as the Bunán and Gondla or Tinún stand to the Tibetan language." It is most curious that, while Bráhminism is rapidly spreading northwards up the valleys of Kanáwar and Láhaul, and driving Buddhism before it, the Tibetan language is making equally certain, though not perhaps quite such rapid, progress in the opposite direction, and supplanting the indigenous languages of those tracts. Mr. Anderson writes:—

"The Bunán is, however, fast disappearing from Láhaul, where Tibetan is displacing it. It has, so far as I have been able to ascertain, no written character. While the Rájas of Kúlu ruled in Láhaul it was written in the Tánkri character, and so also in all probability when Láhaul was under Chamba. But now it is written in the Tibetan character; and a man of the lower Bhága will speak to one of the lower Chandra, not in Bunán, but in Tibetan."

Education.

Mr. Anderson writes:—

"Education is at a discount in Kúlu. There are only two schools; and they would have very few scholars, were not the parents encouraged to send their children by the exemption from *beqár* which is the right of a man whose child is at school. There are few shopkeepers, and most transactions are made by barter. The people have not much dealings with the outside world, and do not require to be able to read and write. There are now five schools in Kúlu,—*i. e.*, a middle school at Sultánpur; primary schools at Naggar, Jagatsukh, and Plách; and a mission school at Nerinand. The Jagatsukh and Plách schools are aided schools."

Character of the people.

Mr. Lyall writes:—

"The account which Mr. Barnes gives of the character of the hill people of Kángra proper is in many respects equally true of the Kúlu men. For instance, they are good humoured among themselves, but rough and inhospitable to strangers; very shy and distrustful of any new officer, but almost fond of one they know well; very submissive to constituted authority if exercised with any tact; not given to theft, and not much to falsehood. But this is partly the result of a simplicity, or want of cunning, which does not see how a fact perfectly well known to the questioned person can be concealed from the questioners. On the other hand, they are not so industrious, so frugal, or so enterprising as the Kángra people, and they are still more superstitious. That they have imagination is proved by many of their legends and fairy tales, which contain as much of that quality as any in the world. Their sense of the picturesque is proved by the situation they chose for their temples, by the wild stories they attach to each cave, lake, frowning cliff, rugged rock or water-fall, to explain the impression which its form produces on their minds. They are very fond of music. The tunes, which are quick and lively, remind one of Irish jigs or Scotch reels. The women sing a great deal, and rhyming songs are made at each marriage or funeral, or in commemoration of any remarkable event.

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Tribes and Castes.

Character of the people.

As a general rule, one line in each couplet is not original, and has no reference to the subject in hand. It belongs in fact to a collection of old lines, which is used as a common stock by all the poets of the country, like a 'Gradus ad Parnassum.' This is a splendid invention for reducing the difficulty of rhyming, which keeps so many poets mute in other countries. Their heads are full of strange fancies about things spiritual; for instance, they believe in the soul leaving the body during sleep and account in this way for dreams. In these wanderings they say the soul can hold converse with the spirits of deceased persons, and communications are often received in this way. Both men and women are very susceptible to the passion of love, and do wild things under its influence. They will run off and live together in a cave in the mountains till forced down by the pangs of starvation. Men of the best families constantly incur imprisonment or loss of office for breaches of marriage laws, or social outlawry for the sake of some low caste woman. They are not manly or martial in manner, but I doubt if they can be called a cowardly race. I have seen them attack bears and leopards without fire-arms in a rather courageous way."

SECTION C.—TRIBES AND CASTES.

Areas held by the several castes.

The table on the opposite page shows the areas owned and revenue paid by the various castes as ascertained at the revision of settlement, and corresponds with that already given at pages 77-80 for Kángra proper. The classification is the same in both tables. It will be seen that "Kanets and other Súdras" hold nearly two-thirds of the whole; and of these Mr. Lyall says that about 99 per cent. are Kanets, the remaining one per cent. being Sunárs, Thákars, Kumhárs, Jhínwars and the like. The following figures show the composition of the Hindú population by caste as ascertained by Mr. Lyall in 1868, and are perhaps more accurate in detail than the figures of the general Census of 1881. There were in 1868 only 107 persons, who were not Hindús. Of the Hindús 6,615 were Bráhmans, 317 Rájpúts, 217 Khatrís, 23 Banias, 17 Káits, 148 Súds, 25 Mahájans, 20 Bháts, 52,836 Kanets, 9 Kaláls, 13 Ghirths, 295 Gusáins, 375 Náths, 378 Bairagís, 191 Suniárs, 215 Táwis, 98 Kumhárs, 624 Lohárs, 22 Dhobís, 441 Chamárs, 81 Thathiárs, 91 Malláhs, 55 Juláhás, 74 Barrárs, 16 Hajjáms, 26,495 Dágís, and 24 Hensis. It will be seen that the population may be said to consist almost entirely of Kanets and Dágís, with a small admixture of Bráhmans.

The Kanet.

The Kanets are the low caste cultivating class of all the eastern Himalayas of the Punjáb and the hills at their base, as far west as Kúlu and the eastern portion of the Kángra district, throughout which tract they form a very large proportion of the total population. Beyond this tract, in Kángra proper, their place is filled by Ghiraths. The country they inhabit is held or governed by hill Rájpúts of prehistoric ancestry, the greater part of whom are far too proud to cultivate with their own hands, and who employ the Kanets as husbandmen. The Kanets claim to be of impure Rájpút origin, but there is little doubt that they are really of aboriginal stock. At the same time it is most difficult to separate them from Ráthis. The whole question of their origin is elaborately discussed by General Cunningham at pages 125 to 135 of Volume XIV of his Archæological Reports. He identifies them with the

Tribes and Castes.

Areas held by the several castes.

Distribution of property in pargana Kúlu and Plách.

Name of Caste.	No of families.	No of holdings.	No. of shareholders.	Area, with detail how cultivated.				Jama or land revenue demand.
				Khud kásht.				
				With their own hands, with or without the assistance of farm servants.	By farm servants only.	By tenants.	Total cultivated.	
Temple endowments ...	283	283	283	......	... ..	6,592	6,592	10,033
Bráhmans	410	987	1,467	1,345	752	472	2,569	4,946
Rájpúts	33	38	67	29	165	112	306	621
Khatrís, Mahájans, Súd and Karárs	42	50	87	211	45	181	437	528
Bairágis, Gusáins	72	82	134	301	240	36	577	921
Kanets and other Súdras ...	3,508	7,288	11,185	19,839	......	250	20,089	42,624
Muhammadans	6	6	7	5	......	.....	5	7
Dágis and other low castes.	1,637	2,526	4,192	3,614	......	24	3,638	6,096
Total ...	5,991	11,260	17,422	25,344	1,202	7,667	34.213	65,780
				Held by Englishmen ...	......	... ..	1,369	1,562
							35,582	67,343

The Kanet.

Kunindas or Kulindas of the Sanskrit classics and of Ptolemy, and is of opinion that they belong to that great Khasa race which, before the Aryan invasion, occupied the whole Sub-Himalayan tract from the Indus to the Brahmapútra, and which, driven up into the hills by the advancing wave of immigration, now separates the Aryans of India from the Turanians of Tibet. But the Kanets are divided into two great tribes, the Khasia and the Ráo or Ráhú, and it is probable that the Khasias are really descended from intercourse between the Aryan immigrants and the women of the hills. The distinction between Khasia and Ráo is still sufficiently well marked. A Khasia observes the period of impurity after the death of a relation prescribed for a twice-born man; the Ráo that prescribed for an outcast. The Khasia wears the *janeo* or sacred thread, while the Ráo does not. But the distinction is apparently breaking down, at least in Kúlu, where the two tribes freely eat together and intermarry, though the Khasia, if asked, will deny the fact. Mr. Lyall thus describes the Kanets of Kúlu:—

"The Kanets are often classed by other Hindús as on a par with the Ráthis of Kángra. Just as the Ráthis claim to be Rájpúts who have lost grade by taking to the plough, or the offspring of Rájpúts by Súdra women, so the Kanets say that they are the children of women of the hills by Rájpúts who came up from the plains. By one story both Kanets and Dágis were originally of the same stock. Two sons of the demi-god, Bhím Sen Pándab, had each a son by the daughter of a Kúlu *rákhas* or demon. One of these sons married a Bhotanti, or woman of Tibet, who fed him with *yak's* flesh, so he and his children by her became Dágis. The other son was ancestor of the Kanets.

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Tribes and Castes.

The Kanet.

"Both of these stories perhaps point to the conclusion that the Kanets and Dágis are of mixed Mughal and Hindú race. General Cunningham says as much of the Kanets of Kanáwar, and connects the caste name with the word Karána, which implies mixed blood. The Kanets are divided into Khasias and Ráos. The Ráos say that the origin of this division was that a Rája of Kúlu ordered the Kanets to reform their loose practices, and conform altogether to Hindúism; those who obeyed were called Khasias, and those who stuck to their old ways, Ráos. It is a fact that at the present day the former are more Hindú in all observances than the latter, and the story is otherwise probable, as one can see that the foreign priests round the Rájas were always striving to make the Kúlu people more orthodox Hindús, greater respecters of Bráhmans, and less devoted to the worship of their local divinities. The Khasias wear the *janeo*, and pretend to some superiority, which, however, is not admitted by the Ráos. They intermarry and eat and drink together out of the same cooking pot, but not out of the same dish or plate."

Of the "so-called Kanets of Láhaul" he writes that they "are a mixed race, but the Mongolian element predominates over the Indian. Many of those who live in the lower valley are no doubt descendants of Kanet settlers from Kúlu and Bangáhal; the rest are pure Tibetan, or nearly so." In Láhaul the Kanets, like all other classes of the people, will eat cows and bullocks which have died a natural death. They never wear the sacred thread. The social status of the Kanet appears to be very low. A Sunár will marry a Kanet woman, but he will not give his daughter to a Kanet, nor will he eat from the hand of a Kanet, though his wife will do so. In Láhaul even a Bráhman or Thakar will take a Kanet woman as a second-class wife, and the offspring of the latter, who are known as Garu will in a few generations rank as Thakar. Those of the former, however, can never rise to full equality with the pure Bráhman, though they are commonly known as Bráhmans. The fathers will not eat from the hands of sons begotten in this manner, but will smoke with them.

General Cunningham assigns the upper valley of the Pabar to the Chauhán, the lower Pabar, the Rúpin, and the Tons valleys to the Ráo, and the tract west of the Pabar basin to the Mangal. Mr. Anderson notes that the Khasia are more common in Kúlu proper, and the Ráo in Seoráj. In appearance the Kanets vary greatly. Some are hardly darker than Spaniards in complexion, with a ruddy colour showing in their cheeks; others are as dark as the ordinary Punjábí. They are not tall, but look strong and [illegible], and generally have handsome figures. Many of the women have fine eyes, and a mild and gentle expression of face, but the men on the whole have the advantage in regularity of feature. The finest men are to be found in Seoráj. The women do most of the field work, with the exception of ploughing, but in return they have more liberty than in most parts of India. They attend all the fairs and festivals (*jách*) held periodically at every temple in the country. At these fairs both sexes join in the singing and dancing, but the women in Kúlu dance separately, and at night only. In Basáhir the Kanets of both sexes dance together. In the Lág and

Parol Wazíris it is not uncommon to see many of both sexes returning from the fairs decidedly tipsy, the result of deep potations of *súr*, or *lugri*, a kind of weak acid beer, generally brewed at home, and exempt from the restriction of *ábkári* (excise) rules. In Rúpi and Seoráj drinking is considered a reproach, and almost universally eschewed. In the winter, when confined to their houses by the snow, the men spend most of their time in weaving blankets and cloth for sale or home consumption. The women do not weave in Kúlu. The dress of the Kúlu Kanets is described above (page 23.)

The menial castes

Some remarks have already been made in Part I (page 95) upon the confusion and want of precise demarcation into definite castes which characterises the menials and outcasts of the hills. The following remarks by Mr. Anderson give a valuable and interesting picture of the curious condition of the lowest stratum of society in Kúlu and the higher ranges.

"I have said that a Kanet will smoke with a Náth and with a Nái, but in Kúlu no good inference can be drawn from the fact that the *hukka* is common. I believe that not many years ago all castes would have smoked from one pipe. It is still not a matter of much importance, and under ordinary circumstances a Kanet will smoke with a Tháwi, a Náth or a Nái, though he might probably, if taxed with doing so, deny it.* He would not eat with them. In some places, as in Monáli *kothi*, Kanets smoke with Dágis, but this is not common in Kúlu, though the exclusiveness has arisen only within the last few years as caste distinctions became gradually more defined.

"Then as to the identity of Dágí and Chanál. In Kúlu proper there are no Chanáls, that is, there are none who on being asked to what caste they belong will answer that they are Chanáls, but they will describe themselves as Dági Chanáls, or Koli Chanáls, and men of the same families as these Dági Chanáls or Koli Chanáls will as often merely describe themselves as Dágis or Kolis. In Kúlu, Dági, Koli, and Chanál mean very nearly the same thing; but the word Koli is more common in Seoráj and Chanál is scarcely used at all in Kúlu; but Chanáls are, I believe, numerous in Mandi, and in the Kángra valley. A Dági who had been out of the Kúlu valley told me he would call himself a Dági in Kúlu, a Chanál in Kángra, and a Koli in Plách or Seoráj, otherwise these local castes would not admit him or eat ...h him. Again and again the same man has called himself a Dági and ... Koli. If a Kanet wishes to be respectful to one of this low caste he ... him a Koli, if angry with him a Dági. A Chanál of Mandi territo... ...t intermarry with a Kúlu Dági.

... popular explanation of the word Dági is that it is derived from ... because they drag away the carcasses of dead cattle and also eat ... If a man says he is a Koli, then a Kanet turns round on him ...n whether he does not drag carcasses; and on his saying he does ...leges he is a Dági, and the would-be Koli consents.* There ... in Kúlu proper that abstain from touching the dead. There ... Seoráj, but they admit they are called either Dágis or Kolis, and ...r they abstain from touching carcasses or not, all eat, drink and ...on equal terms. It is a mere piece of affectation for a man who ...ch the dead to say he will not intermarry with the family of a ... not so fastidious. This is a social distinction, and probably also

...ane says that in most parts of Kúlu a Bráhman will smoke with a

...ther derivation is from *dagna* "to fall," and so to mean one who has fallen.

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Tribes and Castes.

The menial castes.

indicates more or less the wealth of the individual who will not touch the dead.

"From the natural evolution of caste distinctions in this direction I would reason that once all the lower casts in Kúlu ate the flesh of cattle, but as Hindú ideas got a firmer footing, the better off refrained and applied to themselves the name of Koli. Popular tradition seems however to go in the opposite direction, for according to it the Kolis came from Hindústán and gradually fell to their present low position. The real Koli, or as he is called in Kúlu, the *Sachcha Koli*, is found in Kotlehr, Lambágráon, &c., of Kángra proper. There the caste is also very low, but tradition ascribes to it a much higher position than it now holds. The Kolis of Kángra will not have intercourse with the Kolis of Kúlu on equal terms; the latter admit their inferiority and ascribe it to their being defiled by touching flesh. But it is the same with Bráhmans of the plains and of the hills; they will not intermarry.

"I am not aware what position the Kolis of Kángra hold to the Chanáls of Kángra, but I believe they are considered inferior to them, and that they will not eat together nor intermarry. The Chanáls of Kángra will not, I understand, touch dead cattle, and will not mix on equal terms with those that do. There are some Chanáls in outer Seoráj who are considered inferior to the Kolis there. A Chamár in Seoráj will call himself a Dágí, and men calling themselves Kolis said they would eat and drink with him. They said he was a Chamár merely because he made shoes, or worked in leather. Most Dágis in Kúlu proper will not eat with Chamárs, but in some places they will. It depends on what has been the custom of the families.

"The Kolis of Nirmand keep themselves separate from the Dágis in that direction, that is from those that touch dead cattle. The reason is that they are more or less under the influence of the Bráhmans who form a large part of the population of that village. These Kolis of Nirmand will however intermarry with a family of Kolis that lives at a distance in inner Seoráj. This latter family has for some generations taken to turning in wood, and its members are called Kharádis as well as Kolis. They do not touch carcasses, probably because they have a profession of their own and are richer; but they call themselves Kolis or Dágis and intermarry on equal terms with the Kolis round them. This illustrates the unsettled state of these low-castes and also the gradual advance of Hindú ideas.

"In Kúlu there is not much difference between the Koli, the Dági, and the Chanál, but they are not admitted to be the same as the Kolis and Chanáls of Kángra. In Kúlu Bataihras are merely Kolis, that is Dágis, who take out slates. They have taken to this trade, but are really Kolis. They are found only in Plách, and hence are called Kolis, which name is more common there than that of Dági. So Barháis are Kolis or Dágis that use the axe. Bádhis and Barháis are the same in Kúlu, but not in Kángra proper. A Tarkhán of the plains would shudder to associate with the Barhái of Kúlu who does not scruple to eat the flesh of dead animals. Kharádis are Kolis of Seoráj that turn wood, and mix with Kolis and Dágis on equal terms. They are considered rather more respectable than the common Kolis or Dágis as they will not touch the dead. In Kúlu, Barhái or Bádhi and Kharádi are names applied to different trades, not to different castes. The position of Lohárs and Chamárs is described in paragraph 113 of the Settlement Report (quoted below). Baráras are Kolis that work in the *nargáli* or hillbamboo. They were once probably all of one caste, and have merely got the names of the professions they follow; but Lohárs and Chamárs can scarcely be called Dágis. But Thávis cannot be classed with Kolis and Dágis. They occupy a much higher position. They are just

The menial caste

below the Kanets, who will smoke with them, but not eat with them. They work both in wood and in stone, as the style of building in Kúlu requires that they should do so. It is only their trade that connects them with Barháis or Kharádis, with whom they will not eat nor intermarry."

Mr. Lyall thus describes the constitution and functions of the menial class in Kúlu:—

"The Dágis are the impure or Kamín caste. They are also commonly called Kolis, a name, however, which out of Kúlu is applied to any Kúlu man.* In Seoráj they are commonly called Bethus. Those among them who have taken to any particular trade are called by the trade name, *e.g.*, *barára*, basket-maker; *barhái*, carpenter; *dhogrí*, iron-smelter; *pumba*, wool-cleaner; and these names stick to families long after they have abandoned the trade, as has been the case with certain families now named Smith and Carpenter, in England. So also Chamárs and Lohárs, though they have been classed separately, are probably only Dágis who took to those trades, but at the present day other Dágis will not eat with the Lohárs and in some parts they will not eat or intermarry with the Chamárs. Most Dágis will eat the flesh of bears, leopards, or *langúr* (monkeys). All except the Lohárs eat the flesh of cattle who have died a natural death. They stand in a subordinate position to the Kanets, though they do not hold their land of them. Certain families of Dágis, Chamárs and Lohárs are said to be the Korídárs, *i.e.*, the courtyard people of certain Kanet families. When a Kanet dies his heirs call the Korídár Dágis through their *jatháli* or head men; they bring in fuel for the funeral pile and funeral feast, wood for torches, play the pipes and drums in the funeral procession, and do other services in return for which they get food and the *kiria* or funeral prequisites. The dead bodies of cattle are another perquisite of the Dágis, but they share them with the Chamárs; the latter take the skin, and all divide the flesh. The Dágis carry palanquins when used at marriages. The Lohárs and Chamárs also do work in iron and leather for the Kanets, and are paid by certain grain allowances. The dress of the Dágis does not differ materially from that of the Kanets, except in being generally coarser in material and scantier in shape. Their mode of life is also much the same."

The Bráhmans and Rájpúts.

With the exception of a few families, descendants of the Rájas, priests or *parohits*, the Kúlu Bráhmans differ very little in appearance, dress or customs from the Kanets. The same may be said of nearly all of the few Rájpúts. The blood is in fact generally very mixed, for both Bráhmans and Rájpúts commonly marry Kanet girls: such wives are known as *srit* in distinction from the *lari*, or wife of the same caste taken by the regular *biah* ceremony.

Gusáins, Bairágís, Náths, and Táwis.

A very short notice will suffice for the few of the remaining miscellaneous castes which require any notice. The Táwis are builders and masons, and rank above the Dágis, but below the Kanets. The Gusáíns, Bairágís and Náths had originally of course religious pretensions, but may be said to be now quite secular people, cultivating their farms with their own hands like other peasants. The original Bairágís in Kúlu came from the plains, but the present men are mostly descendants of Kúlu Bráhmans or Kanets who became their disciples. The Náths are Dágis with their ears pierced,

* The word is *Kola*, not *Koli*; but the plurals are indistinguishable when written in the Persian character.—ED.

Chapter III, D.

Village Communities and Tenures.

Gusáins, Bairágís, Naths and Táwis.

holding a position like that of the Sádhs among the Kángra Gaddís; they are the descendants of some religious mendicants, but are now much like other people of their grade. It is a native saying about Kúlu that no man who takes up his abode there retains purity: the Bráhman or Rájpút marries a Kanet girl and does not pass on the pure blood to his sons: the ascetic sooner or later takes some woman to live with him and founds a family. All such people have found that they could do what they liked in Kúlu without serious loss of reputation, and being few in number and scattered here and there among the Kanets and Dágis, they have speedily succumbed to temptation.

Intercourse between the castes.

Bráhmans belonging to Kángra families, but living in Sultánpur, do not intermarry with the village Bráhmans of Kúlu. If any such marriage takes place the offspring is considered as among the Kángra Bráhmans illegitimate, and not of pure Bráhman blood. These impure Bráhmans will however marry with the village Bráhmans. Khatrís from the plains will take wives from the Khatri families living in Kúlu, but will not give their daughters in marriage in such families. The traders who come to Kúlu do not enter into regular marriages, but take Kanet women to live with them as concubines. The children of such a union are said to be of the same caste as their fathers, just as the son of a Rájpút in Kángra is called a Rájpút, though his mother was a Ghirth or a Gaddin. The two divisions of Kanet, Ráo and Khasia, intermarry and eat together without any distinction. When a Khasia is asked whether he will give his daughter to a Ráo, he will assert he will not, but in reality there is now scarcely any difference between the two divisions. A Ráo observes only three days of mourning on the occasion of a death in the house, and in this respect resembles a Dági. A Khasia observes ten or thirteen days of mourning, and some Khasia Kanets wear the *janeo*. Ráo Kanets have not the *janeo*, nor have the Kanets of Láhaul. A Sunár will marry a Kanet woman or cohabit with her, which in Kúlu is the same, but will not give his daughter to a Kanet, and he will eat only *sachi roti* with a Kanet. A Sunár woman will eat even *kachi roti* from the hand of a Kanet. A Hesi will eat from the hand of a Táwí but not from the hand of a Lohár or Náth. The Hesi caste is called the *Athárawín ját* (18th *jat*), the odd caste that is not required. No one will eat from the hand of a Hesi (see Spiti).

SECTION D.—VILLAGE COMMUNITIES AND TENURES.

Village tenures.

The *pargana* in Kúlu is divided not into *talúkas*, but into *wazírís*, which again are subdivided not into *mauzas* but *kothís*. Under the Rájas there was a *wazír* or civil governor over each *wazírí*, whose chief business was to collect accounts of the revenue from the *pálsarás* or chief officers of *kothís*, and report to the *chabútra wazír* or prime minister. Large rivers, or the water-sheds of big ranges' mark the boundaries of the *wazírís*; the boundaries of *kothís* in waste lands were often not so distinct. Some of the *kothís*

Village tenures.

however, have preserved their present shape since the days when they formed the estate or territory of some *thákar* or petty chief, and in these cases the line, having once been political, was generally clear and well known. The word *kothí* was the term for a granary into which the grain-rents paid to the Rája were paid. Hence the fields, the rents of which went into the same store-house, formed a circuit known as one *kothí*.

Each *kothí* contains from two to five sub-divisions known as *phátís*, and each *phátí* from one to twenty hamlets known as *gráon*. The *phátí* was, in origin, rather a sub-division of the population than of the lands of a *kothí*. The men of each *phátí* took a turn in performing the *begár* or forced labour or service exacted by the State. The *gráon* is a collection of houses standing together and bearing a common name, sometimes composed of a single house, sometimes of from thirty to forty. The *gráon* has no boundary in the waste lands, but all the fields owned by its residents are said to belong to the *gráon* whether they lie round it or are at a distance, and mixed up with the lands or other hamlets. At the time of Mr. Barnes' Settlement, the *kothí* was accepted as the fiscal unit. The assessment of each was fixed in a lump sum which was then distributed in the first place over the hamlets, and ultimately on individual holdings. At the same time the whole was welded together into some resemblance to a "village" of the plains by the imposition upon the whole *kothí* of joint responsibility for its assessment.

Village officers.

The old village officials as they existed under the Rájas are described in Chapter V. Mr. Barnes appointed one headman in each *kothí* with the title of *negí*, and made him responsible for the collection of the revenue and the carrying out of orders. Under him two or more deputies were appointed, one for each *phátí* or for two or more *phátís*. These deputies took the title of *lambardár*; but their position and duties are rather those of the *seok* and *panjaúli* mentioned in Chapter V. The *negís* and *lambardárs* were paid out of the five per cent., on the revenue which the Government allows to village headmen, the larger share (or three-fifths as a rule) going to the *negí*. Village watchmen or messengers were also appointed for each *kothí* under the name of *karauk* and paid by a cess in grain leviable on each house. Some years later, in 1862-63, *rákhás*, or forest watchmen were appointed by Government in each *kothí*, and their pay arranged for in the same way. Mr. Lyall raised the *negís* to the status of *zaildárs*, though retaining their old title, and raised the dues to 6 per cent., the increase going, with few exceptions, to the *negís*.

Proprietary tenures.

The original theory of property in land in Kúlu was that which has been already described at length in Part I with reference to Kángra proper. The Rája was the landlord of his whole principality, the peasants were his tenants, each for his several holdings of cultivated fields only. Their *wárisí* or hereditary tenant right was not so strong as in Kángra. A Kúlu proverb or old song may be quoted as significant of the fact, which runs as follows :—"*Zamín rái ki, ghar baiki,*" that is, "the land is the prince's, the house is the father's." But ejections, except for treason or great crimes or failures to pay revenue, were felt to be acts of tyranny certainly opposed

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to the popular ideas of the Rája's duty; so, though they seem to have not been very infrequent, they do not in any way disprove that the peasants had a right of property in their fields. In the waste lands the peasant's rights were of the nature of rights of common. It is unnecessary to say more with respect to the general nature of rights in waste and cultivated lands, as the description given for Kángra, and referred to above, applies perhaps more accurately to Kúlu than to any other part of the district.

State property in waste.

There, is, however, one very important difference between the tenure of land in Kángra and in Kúlu. In the former, the records prepared at the Regular Settlement declared the waste to be the property of the village; and Government was then compelled by regard for good faith, to confer upon the people valuable rights which they had never conceived as other than the State's. In Kúlu no such entry existed in the record, and the State has retained its proprietary rights in the waste. Mr. Lyall thus describes the existing tenure :—

"The arable lands and certain small patches of waste in and among fields and enclosures are the property of their respective holders, against whose names they are entered in the *khatauni* or list of proprietors for each *kothí*. This property is, as elsewhere in India, subject to a several and joint liability for the payment to the State of rent or revenue in the form of a *jama* or cash assessment fixed for the term of Settlement on each *kothí*. The remaining area of the *kothís* consisting of unenclosed waste and forest, streams, roads, &c., &c., is the property of the State, subject to certain rights of common or rights of use belonging by custom to communities or to individuals. The State has a right of approvement or reclamation of the waste, that is, waste land cannot be broken up for cultivation, or otherwise appropriated, except with its permission or by its order; but by the arrangement made at Regular Settlement all land reclaimed within the term is chargeable with a rateable share of the *jama* of the *kothí*, and the state during such term can make no increased or separate demand on its account. This arrangement refers to the revenue assessable on newly-cultivated lands only. It gives no power to the communities of the *kothís* to demand any fee or due from other persons having by custom a right of use in the waste, or to lease any such subsidiary right in the waste to outsiders in consideration of payment of a fee. Again, the State, for the purpose of forest conservancy, has a right to preserve or prohibit exercise of rights of common in a part of the forest; it has also a right to send in herds, droves or flocks to graze in the waste; but it is bound to exercise these rights and that of approvement, so as not to unduly stint or disturb the rights of use previously existing.*

"I believe the above statement of the mutual rights of the State and the landholder to be in agreement with the view of their rights entertained by the Kúlu landholders since the first Regulur Settlement. It is the old customary tenure of the country, modified by arrangements made at the first

* From Colonel Ramsay's letter forwarding Mr. Beckett's Settlement Report of Garhwál, it will be seen that the tenures of waste, as I comprehend it, in Kúlu and that existing in Garhwál, are identical. The two countries are in fact remarkably alike, and the character and customs of the people are very similar. I may mention that I did not see this report until after I had come to a decision as to the proper interpretation of Mr. Barnes' Settlement records for Kúlu. Colonel Ramsay gives reasons for not separating the rights of the state and the people (that is, for not demarcating a part of the waste as Government property, and conferring the rest upon the villagers), which apply equally in Kúlu.

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State property in waste.

Settlement by our Government. It may eventually be necessary to alter it, and to confer a proprietary right in the waste of a more or less perfect character on the landholders. But I considered it at any rate inexpedient to recommend that such a measure should be carried out in revision of Settlement for several reasons. Once done it could not be undone; if done at all, it should be done deliberately some years hence, with the experience gained in Kángra proper to guide the Government in shaping the terms of the change, and after a careful demarcation and classification of forests has been effected, and a system of forest conservancy devised and brought into working order. Moreover, the advantage of such sudden revolutions of tenure to the people themselves in their present state of education seems very doubtful. A written constitution or measure of right is substituted for the traditional one, which every man instinctively understands, and which is referred to in dealings in the villages long after it has been superseded. The law dispensed by the courts in a number of cases clashes with the popular feeling of right. The sharp men who understand the law contrive to work it as an engine of injustice.

"No doubt the question of property in waste lands in Kúlu, which came before me when I commenced operations, was one about which two opinions might have been formed, and abundant arguments found to support either. I shall regret having taken the view I did if it proves a source of harm to the interests of the Kúlu people. It may prove so if a different conception from my own is formed of the character of state proprietorship of waste lands in hill circuits. It is for instance a very different thing of course from *nazúl* land, which was originally private property, and has lapsed or been forfeited to the State. I look upon it as a trust on behalf of the people of Kúlu, which has devolved upon our Government as successor to the Rájas. If the genius of the people had been more democratic as in the case of the frontier Patháns, it would not exist. The Government must look to its origin in exercising it; and if any changes or innovations have to be made for imperial purposes, such as an increased supply of timber to the plains or colonization, some compensating advantage should be secured to the men of the country."

Government control over waste.

The Government control over waste in Kúlu has therefore been secured by the following entries in the administration papers. All unoccupied waste lands are declared, with reservation of the existing *bartan* or rights of use* of the communities, to be the property of the State; and it is declared that mines in such lands belong to the State, and that the village communities can claim no compensation for such lands when taken up for public purposes, except in special cases when their rights of grazing, &c., may be seriously affected. All trees in such lands are declared Government property, subject to the right of the communities to supply themselves according to custom and forest conservancy rules, with the necessary amount of timber and fuel and leaves for fodder. Rules are laid down for the grant of *nautor* or *nauábád* leases of such lands, or the grant of land required for the site of houses or farm buildings. The two first contain general stipulations, of which the following is an abstract:—Such lands cannot be broken up or occupied except in virtue of a grant

* Such right of use consists of a right of common of grazing, of cutting grass, of gathering wild herbs, fruits, &c., so long as the land remains uncultivated. The State's right of approvement (or bringing the waste into cultivation) is limited in the same way that the right of the lord of a manor in England to enclose lands, in which rights of common exist, is limited.

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Government control over waste.

(*patta nautor*); any one squatting without such a grant can be ejected by Government. All lands so granted will, according to custom, pay nothing for two, three, or four years, but after that will pay at revenue rates to the common fund of the *kothí* in lieu of a share of the revenue, and such income will be rateably divided by all revenue-payers of the *kothí* for the term of Settlement, or until a new rating of the revenue (*báchh*) is made and the new land admitted thereto. Grants can only be made by the Deputy Commissioner of the district or by the *negí* of the *kothí*. Before a grant is made a local enquiry shall always be made on the spot to see whether it can be done without unduly diminishing the waste area required for grazing, &c., by the old inhabitants. For building purposes land may be given revenue-free to a revenue-paying landholder of the *kothí* but not to an outsider. No grant shall be made of certain kinds of land, *e.g.*, village greens, places where the dead are burned, &c. Other rules define and limit in a stringent way the powers of the *negís* to make grants. The following is an abstract of them :—The *negís* cannot make grants of forest land or land on the high road. They can only grant land *bonâ fide* required for cultivation or for building purposes. They must do it publicly after visiting the ground in company with men of neighbouring villages. In case several persons apply they must give a preference in the first place to the persons whose cattle customarily graze on the land, in the second place to a man of the *phátí*, in the third place to a man of the *kothí*. All deeds of grant given by *negís* must contain a clause to the effect that unless the land is broken up, or building commenced within one year, the deed is void. The *negí* cannot put a grantee in possession by force ; in case of resistance by objectors, he must refer the grantee to apply in the *tahsíl* or district court for an order. Practically the rule is that the Assistant Commissioner and not the *negís* makes grants of *nautor* land.

With regard to trees in fields or the enclosures of houses it is declared that they belong to the landholder, and that he can sell all except the cedar without asking permission ; an exception, however, is made in the case of land known as *kut* (*i.e.*, unterraced land in the forest belonging to individual families, but only cultivated now and again at long intervals), to clear which, by selling timber, permission of officers in charge of forests is declared necessary. Again, it is declared that no one can fell (cedar) timber in groves attached to temples, except with permission, which will only be granted when the wood is required for repairs of the temple. These rules are in accordance with custom, and good reasons could be given for maintaining all of them.

Original form of tenure in respect to cultivated lands.

The form of the holdings of the Kúlu peasants must also be described, as it differs from that ordinary in Kángra. Mr. Barnes compares the Kúlu *kothí* to the *tappa* of Nádaun, and at first sight there is some resemblance. But the proprietors of the fields attached to a hamlet in Nádaun are always, or almost always kinsmen, the descendants of a common ancestor, who hold the fields in shares according to their pedigree tree and the Hindú law of inheritance. The fields also, with very rare exceptions, are entirely in a ring fence. On the other hand the proprietors of a Kúlu hamlet are generally members of

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Original form of tenure in respect to cultivated lands.

several distinct families. Even where there are several households, all kinsmen or belonging to one family, the title of each household to its fields often appears to be distinct in origin and unconnected with the kinsmanship. Each family or household has its holding or share of one; but such holding is not in the shape of an ancestral or customary share of the fields round the hamlet, but rather in the shape of an arbitrary allotment from the arable lands of the whole country. The fields of which it is formed do not all lie in a ring fence: most do so no doubt, but, excepting tracts where the hamlets are very far apart, many will be found under the walls of another hamlet or away in another *phátí* or *kothí*.

All the arable lands seem, at some time or other, to have been divided into lots, each lot being of presumably equal value and calculated to be sufficient to provide subsistence for one household. The lots have now, in most *kothís*, got more or less confused and unequal; fields have changed hands; new fields have been added from the waste; some families have multiplied and subdivided their lot, while others have got two or more into their possession; still sufficient traces everywhere remain to show what the tenure originally was. The original theory of it seems to have been that each head of a household was entitled, in return for rent or service due from him to the State or commonwealth, to a lot or share of arable land sufficient to support one household. No man wanted more land than this, as, shut in by these high mountains, land was a means of subsistence, not a source of wealth. Moreover, excepting the chief and a few high officials above, and a few musicians and outcasts below, the whole society consisted of peasants equal among themselves, or at the most split into two or three grades only. The lot, being calculated to support only one family, was not meant to be divided, and with the house to which it was originally attached, was handed down unchanged from generation to generation. If a holder had several sons, those who wished to marry and live apart would have to look out for separate lots, and the paternal house and land would pass to one son only. Such a tenure appears to have prevailed from very ancient times in the countries far back in the Himalayas which border with Tibet, or have, at one time or another, been included in that empire. What appear to be forms of it may be noticed in some parts of Chamba and in Kanáwar, in Spiti and Láhaul, and in parts of Ladákh.* Mr. Lyall would attribute to this tenure, or rather to the same causes which have created it, the prevalence of polyandry in some of these countries, and enforced celibacy of younger brothers in others. As these countries became fully populated, and it became difficult to get new allotments, some custom restraining the increase of families would very probably be adopted.

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* This tenure seems to bear some resemblance to that prevailing in England in Saxon times by which the arable lands were divided into allotments called Hides, and like that it was probably popular in origin, the theory of the land belonging to the Rájah being superinduced as the right of the feudal lord was in England.

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Jeolabandi, or classification of the holdings in the times of the Rájas.

From the reports of old native officials and an examination of old papers it appears that in the times of the Rájas the landholders were divided into two classes, *viz.*, 1st, those liable to military service; 2ndly, those liable to menial service. The first class consisted of Kanets, with a small admixture of Bráhmans who had taken to the plough. The second class consisted of Dágis, the general name for the handicraftsmen and impure classes, answering to the *Kamins* of the plains. A holding of the first class was known as a *jeola*. The standard size of *jeola* may be put at twelve *bhár* of land: of this, on an average, six *bhárs* were held rent free in lieu of service under the name of *bartojeola*; the rest formed the *hánsili* or revenue-paying *jeola* on which the Rája took rent in cash and kind. Sometimes a family holding only one *jeola* furnished two men for service and got two *bartos* or the whole *jeola* rent-free. A family might hold as many *hánsilí jeolas* as it could acquire, so long as it managed to pay the rent for them; but to hold two or more was very exceptional. A holding of the second class, that is of a Dági family, was known as a *cheti*. On an average it contained from three to five *bhárs* of land, and the whole was held rent-free in lieu of service. Mr. Lyall writes:—

"Every Kúlu man ascribes the *jeolabandi*, or distribution of the fields into *jeolas*, *chetis*, &c., &c., to one of the Rájas (Jaggat Singh if I remember right). But it would be a mistake, in my opinion, to believe that there was no tenure of household allotment in existence before this *jeolabandi* was made, or that all the lands of the kingdom were re-distributed to make it. The system of household allotment is, I think, much older, and probably popular in origin. I believe that the Rája merely revised and classified the holdings, with the object of regulating and simplifying the demands for feudal service and land rent, and making such demands correspond with the amount of land held. There are, however, signs in the constitution of the *jeolas* of a good deal of actual arbitrary distribution having taken place. Their present formation is not such as could have resulted simply from a natural growth, or from divisions made by self-governing rural communities."

A *dhol bahí* or dooms-day book of the holdings was prepared by the Rája in question. It is said to have been long preserved with great care, and referred to with great respect as infallible evidence of title. Annual papers known as *chik bahís* used also to be made out in the times of the Rájas.* The *jeolas* were classified in the records according to the kind of service due from the holders, *e. g.*—

Jeola garhiyá	...	Garrison service in forts.
" *cháhká*	...	Service as soldier in cantonments.
" *házríká*	...	Service as orderly to the Rája.
" *tarpagar*	...	Service as constable.

So in the case of the Dágis and Chetís, each family had to furnish a man to bring in grass or fuel to the palace, to groom the Rája's horses, carry loads, &c., &c. Men of the first class also had to carry loads when necessary. The men liable to military service of differ-

* New lands broken up from the waste and not included in the *jeolabandi* were entered in these books as *nauhansili* or *beshi* land.

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ent kinds were formed into regiments (*misls*) with commandants called *negís*. The Dágis of each *kothí*, in the same way had their regularly appointed officers for each branch of service.

Tenancy tenures.

There are two classes of tenants in Kúlu; (1) tenants holding under individual landlords; (2) tenants of temple lands. Of tenants of the first class, those from whom the proprietor takes rent in the form of a share of the produce of each field, go by the name of *ghárú*, while those who pay fixed rent in lump sums of grain and cash (*chakota*) are distinguished as *atkárú*. In *wazírí* Párol all tenants are commonly called by the name of *sánú*. It may be said generally of all these tenants that none of them claim any right of occupancy. There were at the revision of Settlement, some 831 tenants occupying 1,092 acres in Kúlu proper, and 335, occupying 224 acres in Seoráj. Most of them hold other land of their own, and cultivate the fields which they hold as tenants, for a year or two at a time only. Among the occupants of land held by non-cultivating Bráhmans there may be found tenants who have some claims to protection, but they do not appear to be alive to the fact, or alive to the danger of being evicted, or having their rents raised at some future time. The fact is that they are in no present danger, and would not lose much if evicted, land being very plentiful, and proprietors often vainly endeavouring to get it off their hands on condition simply of relief from the burden of paying the revenue. With respect to eviction it is customary for the proprietor to give notice at the time one harvest is cut, if he does not intend the tenant to cultivate the next; and with respect to land which gives two harvests in the year, if the tenant manures the land for one harvest he must be allowed to cultivate the next harvest as well. The tenancy tenures in temple endowment lands are described below. The rent taken is generally in fixed amounts of grain, butter, oil, &c., &c., with a little cash added; some tenants pay cash only, and some a share of the actual outturn of each field.

Tenure of land alienated to temples.

A very great number of fields were assigned by the Rájas as endowments in perpetuity to temples and idols. At the present time about one-fifth of the whole cultivated area of the country is so held. In conferring land as an endowment, the theory appears to have been that the Rája divested himself of his lordship or proprietorship, and conferred it upon the idol or shrine. The cultivation thenceforward paid rent and did service in respect of such lands to the shrine, and not to the Rája. Up to the present day, neither the priests or servants of the shrine, nor the cultivators of the fields, make any claim to be called proprietors of the endowment lands, though most of them claim a hereditary tenancy of office or of cultivation. They seem in fact to consider that to make such a claim would be an act of profanity on their part, which might bring down upon them the wrath of the particular divinity to whose shrine the land is assigned.

It will be seen from the description of temples and their management that has already been given in Section B (page 27 *et seq.*), that temple endowment lands are occupied by tenants of two classes: 1st, tenants holding *barto* or fields rent-free in lieu of service; 2nd, tenants paying rent. The first class are considered to hold during

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Tenure of land alienated to temples.

service, and some are hereditary servants, while others can be dismissed by the managers of the shrine. The office of *pujári* is almost always considered hereditary, and in most cases the musicians and florists have held from father to son. The other officials and servants have not ordinarily had any hereditary connection with the shrine, and are understood to hold for life only in the case of the *kárdárs* or managers; or during pleasure of the manager or council of persons interested in the shrine, in the case of the *chelas*, attendants and handicraftsmen. But even the hereditary officials would forfeit all claim to land and office by a change of religion, loss of caste, or refusal or inability to perform their customary services. Their heirs would, however, have a claim to succeed them if not affected by the same disability. The management of these temples and their endowments in Kúlu has always been more or less in the hands of the body of hereditary votaries, which sometimes includes only the people of one hamlet, sometimes of several hamlets, or of a whole *pháti* or a whole *kothí*. The *kádár* may be considered the deputy of this body. In the days of Dharmráj, or Church and State, there was of course an appeal to the Rája, whose authority in all matters was absolute. Since we have held the country the people have managed the temples much in the old way, and till latterly seldom invoked the assistance of the civil courts.

The second class of tenants, that is, those who pay rent to the temples, whether their occupation be of long or short standing, are generally admitted to have an interest in their holdings almost or quite equivalent to that of a proprietor of land paying revenue to Government. So long as they pay the customary rent, they cannot be evicted. They can mortgage their fields; opinions differ as to their power of sale. No landholder in Kúlu had a power of sale in former times. It is sometimes a condition of their tenure that they should perform certain services in addition to payment of rent, such as providing a man to carry loads when the idol goes on a journey, &c., &c.

There is no body of hereditary votaries having by custom any control over the class of temples known as *thákurdwáras*. These are managed by the priestly family in charge in the same way as in other parts of India. But any Hindú might apparently invoke the interference of the civil court in case of mis-appropriation or misappliance of the endowments. In the case of the Bairágis Gusáíns, Bráhmans, Thákars, or domestic idols, the endowment lands are virtually the property of the Bairágí, Gusáín, or Bráhman family. Several instances came before the Settlement Officer in which such a family had sold land. He held that the sale was valid, but that the exemption from land tax was forfeited as regarded the land sold. They generally cultivate the land themselves but if they have let any part to tenants, the latter will be generally found to be mere tenants-at-will like those who hold of ordinary peasant proprietors.

The few rent-free holdings in Kúlu not of the character of religious endowments are held by illegitimate descendants of the Rájas or by Panditáni Bráhmans. They are almost always proprietors of the land as well as assignees of the revenue. A *muáfidár* seems

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Tenure of land alienated to temples.

always to have become a proprietor in the end in Kúlu,—in fact there is reason to believe that in former times he was considered to be in a way proprietor from the moment of the grant. The following statement will show the number of tenants of each class according to the Settlement papers in Kúlu proper and Seoráj.

TENANTS HOLDING RENT FREE IN LIEU OF SERVICE.			TENANTS PAYING RENT.		REMARKS.
	No. of holdings	Area.	No. of holdings.	Area.	
Kúlu Proper ...	705	472	1,954	3,728	
Seoráj	66	95	1,989	1,766	It must be remembered that these figures do not include Wazírí Rúpi which did not come under revision of Settlement.
Total ...	771	567	3.943	5,494	

(*a*) In Kúlu proper there are also 666 acres paying rent to temples, which are held by some of the tenants who also hold rent-free lands.

(*b*) In Seoráj the greater part of the rent-free land is held by *pujárís*, *i.e.*, priests; but in Kúlu proper the musicians and artizans also hold a great deal.

(*c*) The rent taken is generally in fixed amounts of grain, butter, oil, &c., &c., with a little cash added; some tenants pay cash only, and some a share of the actual outturn of each field.

Average size of holdings.

The average size of a holding comes out at three acres; this seems very small, but the Gaddís on an average hold no more, and they are the people in Kángra proper who, in manner of life and nature of country inhabited, most resemble the Kúlu men. The average assessment of six rupees, if compared with the value of the crops only, would appear heavy, for in a great number of the highest villages the fields give absolutely no income; nothing is produced in them which it would pay to export to the nearest market. But in these places the people have their flocks to fall back upon by selling a sheep and a little home-spun cloth or a blanket; they can make good the whole demand, or they can earn a good deal of money (as many do) by gathering wild roots and herbs in the forests, and selling them in Sultánpur or at Rámpur for export to the plains. *Dhúp (Dolomiora macrocephala)* used as incense in India and China, and *karrú* and *chíretta*, kinds of gentians, used in medicine, are the principal articles so sold. Then, again, they have their honey and bees-wax; the upper verandahs of the houses are often full of beehives formed of short lengths of hollow trunks of trees covered at top, and with an entrance hole in the side. Again, by snaring a musk deer and selling its pods, or shooting a leopard or bear and claiming the reward, a sum equal to one or two year's land tax may be secured at one blow.

Hay fields or *kharetars.*

In Kúlu you do not find each family reserving certain plots of waste round its homestead for hay as in Kángra. Grass is generally plentiful, and the general rule is that every man can cut where he likes in the waste. There is an exception to this, however, in what are known as *phát* or *gában* which are certain open plots of steep hill side, where the grass grows long and is not rank. These plots are generally in the forests, above the level of cultivation;

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Village Communities and Tenures.

they are regularly divided among the landholders of certain villages, and a share in them is held to have been included in the old *jeolabandi*. The right is to the grass only; but the land is ordinarily unfit for any other purpose.

Right to water-mills and to set nets for hawks on the *dhárs*.

Water-mills in Kúlu belong to whoever builds them; they used to pay a tax to the State, but this was remitted at Regular Settlement; and as every man in the village is a landholder, the people did not care to rate the water-mills with a share of the land-revenue. Nets are set to catch hawks along the wooded ridges of the spurs which run off from the high ranges. A *patta* or royal grant used to be required to confer a title to set these nets. Some of the present netters base their claims on old grants of the kind. Others net in their own *kothí* or in other *kothís* with the permission of the head men of the place. Properly speaking the communities have no power to confer a title of the kind or to exact any fee from any one for such use of the waste, except with the express sanction of Government; but even old-established outsiders at the present day often find it necessary or prudent to pay something to the men of the *kothí*, or of a section thereof, by way of black mail. If they do not, they are likely to find the cattle grazing on the ridge, frightening away the hawks and breaking down the nets.

Miscellaneous rights in waste lands and forests.

By custom the grazing of beasts of burden in the waste lands alongside the high road is free to all traders or travellers on the march. In the winter and spring a good number are to be found encamped in the Biás valley. Shepherds can use any route they please when on the march to and from the summer pasture grounds, and halt a day or two, if necessary, anywhere in the waste. The Gaddí shepherds from Kángra, before crossing the Hamta pass into Láhaul, spend some days in the forests above Jagat Sukh. All wild-growing trees in waste lands are the property of the State, but the villagers have a *barton* or right to get free of charge the timber and fuel they require for domestic and agricultural purposes. They also have a right to lop the branches of certain trees, the leaves and small twigs of which make good fodder. In some *kothís* the *khársú* (*Quercus semicarpifolia*) and the *morú* (*Quercus dilatata*), those at least which grow within easy distance of the hamlets, are all numbered and divided off among the different families, the right of lopping particular trees in these *kothís* is considered to be attached to a particular *jeola* or holding of fields, and is highly valued. The owners of rice-fields near cedar forests have a custom of collecting the dead leaves of the cedar to be used as manure. They look upon this as a right of much value. Anyone may gather wild fruit, or herbs or roots in the forests.

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE AND ARBORICULTURE.

Chapter IV, A.

Agriculture and Arboriculture.

General system of agriculture.

Irrigated land is called *rúpa*, and unirrigated, *bátil*. Of the latter, the kind round the houses, which generally gets all the manure, is called *garhsir* or home-field; that further off, *banásar* or forest-field; that which is only cultivated now and again, after very long fallow, *kutal*. The people themselves divide the country into three tracts—first, the *bahlh*, which contains all the good cultivated lands at the foot of the mountain slopes; next the *gáhar* or lower uplands, comprising most of the best forests; and lastly the *nigahar* or upper uplands, so called because the short bluish *nírú* grass grows there, which produce little or nothing, and are covered with snow for the greater part of the year. It is extraordinary how narrow the inhabited or cultivated parts of the valleys are, and how true the local proverb is *áge nás pichhe dag*, which means that the villagers are between the river and the cliff. Indeed, except in the upper part of the Biás valley, such a thing as a good stretch of continuous cultivation can hardly be said to exist in Kúlu. The country has been inhabited for many centuries; and all the good lands available for cultivation in the neighbourhood of the villages have long since been brought under crop: so that the forest areas are of great importance to the people for the supply of fodder, fuel, and manure. Unfortunately, the most favourable localities for the forests, *viz.*, the easiest slopes, are the most favourable for cultivation also; and, in consequence, all the finest forest areas, and especially the valuable deodar forests, are surrounded, and often cut up, by the fields of the agriculturists, and are burdened with rights enjoyed by the villages, which, owing to the peculiar nature of the country and its climate, cannot easily be abridged or transferred elsewhere. The forest consists principally of deodar, spruce, firs, blue pines, the *chíl* or *Pinus longifolia*, and the alpine and other oaks, which are lopped for fodder. The pine needles form the best manure for the fields.

Detail of area with reference to agriculture.

The most recent figures under this head are those of the revision of Settlement effected by Mr. Lyall. These, however, do not extend to the subdivision of Wazírí Rúpí, which has a total area of 433,050 acres, and is alienated in *jágír* to the ex-Royal family. For the subdivisions of Kúlu Proper and Seoráj, Mr. Lyall gives the following statement, the areas of occupied land being taken from his own measurements, the totals from those of the Grand Trigonometrical Survey :—

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Agriculture and Arboriculture.

Detail of area with reference to agriculture.

Area occupied and unoccupied (in acres).

Name of Division.	Occupied.						
	Cultivated.	Lately abandoned.	Waste plots in fields, &c., &c.	*Gáhan* or hay fields.	Total.	Unoccupied.	Total area.
Kúlu proper ...	20,518	1,627	1,547	285	23,977	4,07,537	4,31,514
Seoráj ...	12,366	982	...	42	13,390	3,54,930	3,68,3[illegible]
Total ...	32,884	2,609	1,547	327	37,367	7,62,467	7,99,834

To this statement Mr. Lyall adds the following note :—

"The real area of plots of waste within fields and enclosures (column four) is considerably larger than that given : returns of such plots were only available for those parts of the country which were mapped with the plane table. Of the huge area of unoccupied waste shown in column 7, I calculate that about seven-eighths are above the limits of cultivation, that is, at an elevation at which no crops can be successfully grown. And of the remaining one-eighth, only a small proportion is culturable owing to the generally precipitous character of the surface."

A comparison of these figures with those of the original Settlement under Mr. Barnes shows a very large apparent increase in cultivation. Mr. Lyall, however, is of opinion that this result is owing to inaccuracies in measurement at the time of the first Settlement. The real increase by reclamation from the waste, he believes to have been trifling, and to have taken place to a greater extent in Seoráj than in Kúlu Proper, though the contrary would appear from a simple comparison of the recorded figures.

Irrigation.

Irrigation in Kúlu is carried on much in the same way as in Kángra, where the system has been fully described in Part I. The big *kúl* or canals in Kúlu have four officials,—a *darogha*, a *jatáli*, a *dhonsi*, a *bándú*. When a canal requires repairs, the *darogha* or superintendent gives the order to the *jatáli* or messenger, who goes round with the *dhonsu* or drummer and collects the labourers : each family getting a share of the water has to furnish a man. The gang march to the canal together ; any one not joining before they reach the ground is fined two *pathás* of grain, and if he is absent the whole day, four *pathás*. It is the duty of the *bándú* to collect these fines, but his special business is to superintend the daily distribution of the water, like the *koli* in Kángra. He in fact is on permanent duty while irrigation goes on : the other officials attend so long only as work on the canal is in progress. The *darogha* gets a little grain by way of pay ; the others undertake their duties in lieu of working with spade and shovel. The fines are eaten up at a feast held when the work is concluded. The dam of a *kúl*, which is called a *ban* or *dang* in Kángra, is termed *maláran* in Kúlu ; the mouth or opening into a *challa* or duct from a *kúl* is called an *oes* ; the opening from a *challa* into a field, a *saláran*.

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The proportion of irrigated to unirrigated fields in Kúlu Proper (exclusive of Wazírí Rúpí, which did not come under Settlement) is nearly 19 per cent. In Wazírí Párol it is as high as 27 per cent. There are only about 200 acres of irrigated land in the whole of Wazírí Rúpí. The proportion in *pargana* Seoráj is 4 per cent. In Wazírí, inner Seoráj, it is below 1 per cent.

Principal crops.

The table on the next page will show the distribution of the arable lands of Kúlu proper and Seoráj for the year in which the Revised Settlement Survey was made, that is, the acreage under spring and autumn crops of each kind and the fallow acreage. Mr. Lyall thus discusses the figures :—

"Of the area under crops during the year, 24 per cent. produced two harvests. Most of the fallow area, which has been excluded from this calculation, consists, no doubt, of land which, when cultivated, gives a single harvest only : a spring crop is seldom grown in rice land in Kúlu, in which respect the course of husbandry differs from that common in Kángra.

"Of the spring crop 92 per cent. consists of wheat and barley in the proportion of three of the former to one of the latter grain. Of the remaining acreage, poppy occupies 5 per cent. and tobacco one per cent. leaving only 2 per cent. to lentils and oil seeds. The people who have no rice lands rely on the poppy for money with which to pay the land tax. By the Financial Commissioner's order I took particular care to ensure a correct return of the area under this crop. Of the autumn harvest 83 per cent. consists of the following principal crops :—Rice 25 per cent. ; maize 12 per cent. ; *sariára* (amaranth) 14 per cent. ; *kodra* (*Eleusine corocana*) 18 per cent. ; *chína* (*Panicum miliacum*) 8 per cent. ; *káthá* (buck wheat) 6 per cent. The *sariára*, with its long red or yellow plumes, makes the fields round the upper villages look very gay towards the end of the summer : the grain is very minute, and is mostly eaten, parched or boiled, like that of the *chína*. The *kodra* is one of the grains from which *súr* or *lugri*, the hill beer, is commonly brewed ; bread is also made of its flour.

"The amount of land planted with tea is exaggerated ; some *patwárí* has credited certain fields with producing tea, because they belong to a tea-planter. On the other hand, the acreage under potatoes is under the mark, for the same reason I suppose as in Kángra, *viz.*, that they are often planted either in the *thách*, or shepherd's camping grounds high up in the forests, or in small plots in corners of fields. Potatoes have certainly been tolerably abundant and cheap of late years in Kúlu. The *bhang* or hemp is grown for the fibre, which is made into ropes, sandals, &c., &c. Ropes are also commonly made of the *ín*, a large nettle which grows wild in the forests."

The total area under cultivation is thus arrived at :—

			Acres.
Area under crops shown in table	...	...	37,110
Bahnú, or fallow during the year	...	...	2.879
Total under crops and fallow	...	...	39,989
Deduct half the double-cropped land	...	...	7,105
Remaining cultivated area	...	...	32,884

Opium.

The poppy is a lucrative crop, and cultivators who have no rice lands, rely upon it for the money wherewith to pay their land-revenue. It is sown in the end of November, and ripens towards the end of May. Good burning oil is extracted from the seeds, as well as opium from the green head. When the head or seed-pod is of full size, it is punctured with a knife in the evening, and next

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Agriculture and Arboriculture.

Principal crops.

Crop table of pargana Kúlu and Plách.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	Rabi, Spring Harvest.											Kharif, Autumn Harvest.				
	Wheat (*kanak*)	Barley (*jau*).	Tobacco (*tamacú*).	Poppy (*post*).	1. *Sarson* (rape seed). 2. *Rai* (mustard).	Pea (*matar* or *kalan*).	*Masúr* (lentil).	*Berra* or *goji* (wheat or barley mixed with gram).	*Alsi* (flax).	Gram (*chhola*).	Total.	Tea (*cha*).	Cotton (*kapas*).	*Sawánk* (millet)	*Mánji*, *dhangar* and *rong* (pulse).	*Makki* or *chhalli* (maize).
Dofasli acreage ...	4,545	1,868	94	462	124	1	10	...	...	...	7,104	192	...	17	...	1,37[illegible]
Ekfasli acreage ...	9,403	3,190	106	566	17	29	68	5	1	2	13,387	...	30	67	21	7[illegible]
Total acreage under crops in both harvests of the year	13,948	5,058	200	1,028	141	30	78	5	1	2	20,491	192	30	84	21	2,0[illegible]

	17	18	19	20	21	22	23	24	25	26	27	28	29	30
	Kharif, Autumn Harvest													
	Rice (*dhán*).	*Kulth* and *bardt* (pulse).	*Mandal* or *kodra* (millet).	*Kangni* and *khangri* (millet).	*Draw* or *phaphar* and *kathu* (buck wheat).	*Mah* (pulse).	*Báthú* and *sariára* (amarnath).	Potatoes (*Alú*).	*Kachálú* (sweet potatoes).	*Bháng* (Indian hemp).	Vegetables.	*China* (millet).	Total.	Grand Total.
Dofasli acreage ...	1,032	143	1,471	161	268	134	1,408	2	3	9	10	980	7,106	14,2[illegible]
Ekfasli acreage ...	3,129	1,050	1,539	355	730	347	1,032	13	11	66	2	349	9,513	22,9[illegible]
Total acreage under crops in both harvests of the year	4,161	1,193	3,010	516	998	481	2,440	15	14	75	12	1,329	16,619	37,11[illegible]

Opium.

morning the exuded juice is carefully wiped off and the head punctured again. This troublesome process goes on for some time, as all the heads do not ripen at once. If all goes well, it is a very profitable crop; but rainy weather robs a man of his harvest, as one fall will wash away the exuded juice. The poppy is now extensively cultivated in the upper Biás valley as far north as *kothí* Barsai. Since Settlement the idea of restricting or especially taxing the growth of poppy in Kúlu has been several times entertained, but to do so would be a breach of the terms of the

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settlement, and the project has therefore been each time abandoned. Captain Harcourt gives the following particulars as to the cultivation :—

Opium.

"In preparing the ground for poppy cultivation, it is the custom to thickly manure and harrow the soil in November and December, and when it is well pulverised, the seed (about 3 *sers* to the acre) is then sown broadcast, the shoots appearing in about a fortnight. When nearly a foot high, the weeds and inferior poppy shoots are cleared away by hand, a space of four inches being left between each remaining plant. The season of proper ripeness is ascertainable by the change in colour, or by pressing the poppy head between the finger and thumb. The poppy stalks are left in the ground and ploughed in for manure. Red-blossomed poppy produces more opium and less seed than the white, and the seed gives scarcely any oil ; but the opium from the white poppy is of very good quality and the seed yields much oil."

As to the yield, Captain Harcourt says that "a good crop should give six maunds of seed per acre, and yield ten *pakka* seers of oil per maund of seed, besides eight to ten seers of opium." He also imagines that the official return of 100 maunds as the total produce of the subdivision is "far below the truth." Mr. Louis Dane, however, considers Captain Harcourt's estimate too high. Opium is but little used in the valley. By far the greater portion is bought up by traders from Sultánpur and Mandi, for export to the plains. Traders also come up to make purchases from Jalandhar and Hoshiárpur. The selling price is from Rs. 6 to Rs. 15 per *ser* (standard), the fluctuation in price depending less on the crop than on the influx of buyers. Adulteration is extensively practised by the cultivators. The seed is freely eaten in parts of the valley, especially in Seoráj.

Tobacco.

For tobacco the land is prepared in April or May, manure being freely used. If planted at once the seed requires irrigation, but sowing is sometimes deferred to the rainy season, in which case artificial irrigation is not required. In June or July the seedlings are transplanted. The early sowings ripen in August, the later in September and October. The plants are then cut down and left to dry. Rain or moisture at this stage is fatal to the value of the crop. An acre of land well prepared and sown with 3½ *sers* of seed ought to return from ten to twelve maunds of tobacco leaf. The largest purchasers are found in Kúlu itself. But the produce is of good quality and sells well for export to Ladákh and to Tibet. The leaf has a mild and pleasant perfume, and is liked by some Europeans.

Rice.

Rice, the most important of the autumn crops, is grown wherever water is plentiful, its range being from about 3,600 to 7,000 feet above the sea-level. The most esteemed kinds are those known as *bansmati, jatu* and *sukadás*. The first named is the best of all, but is less generally sown than the others, which are both of a reddish colour. The cultivation is thus described by Mr. Lyall :—
"In Kúlu all irrigated land is devoted to growing rice. The mode of culture is that known as *ov* or *ur*, which is not common in Kángra. The rice is first sown in nurseries called *ori*, and then transplanted

Rice.

when some seven or eight inches in height. This transplanting, or the gathering of neighbours to perform it, goes by the name of *rohai*. Each family in turn keeps open house; the neighbours, men and women, collect at its rice field; the water is let on, and seven or eight ploughs go into one small field at a time and speedily work it up into deep slush. As soon as a field is ready the women enter it in line, each with a bundle of young rice in her hands, and dabbling the young plants into the slush as they go. The mistress of the house and her daughters, dressed in their gayest, take their stand in front of the line, ánd supply more bundles of plants as they are wanted. The women sing in chorus as they work; impromptu verses are often put in, which occasion a great deal of laughter. Two or three musicians are generally entertained by the master of the house, who also supplies food and drink of his best for the whole party. The day's work often ends with a tremendous romp, in which everybody throws mud at his neighbours, or tries to give him or her a roll in it. But little rice is consumed in Kúlu itself, the greater part of it being bought up by Láhaulis, by whom it is largely used in the manufacture of the hill beer (*lugri*).

Minor staples.

The pulses grown are: *kulth* (*Dolichos uniflorus*), *bharth* ? and *máh* (*Phaseolus radiatus*). The millets are: *mandal* or *kodra* (*eleusine coracana*), *kangni* (Italian millet), and *chína* (*Panicum miliaceum*). The *kodra* is one of the grains from which the hill beer (*lugri*) is made; bread is also made of its flour. Two species of amaranth are grown—*bathu* (*chenopodium album*) and *sariára* (?), the latter being the more common. Its long red or yellow plumes form a picturesque feature towards the close of the summer in the scenery of the upper valleys.

Tea.

The cultivation of tea has spread into Kúlu from Kángra proper. The following is Mr. Lyall's account: "Very soon after Settlement Major Hay, Assistant Commissioner of Kúlu, planted tea in a small garden at Naggar. His successor, Mr. Knox, bought this garden and improved it. In 1860-61, after he had been transferred to some other appointment, he joined with some other Englishmen in starting a tea garden on a large scale at Bajaura, in Kúlu, under the management of Mr. Minikin. Another garden was formed at the same time in Mandi territory, close to Bajaura, by an English Company; but after little more than a year's trial it was abandoned. Mr. Minikin has remained in charge of the Bajaura estate ever since, and has added to it a great deal of land situated here and there in almost every *kothí* in the main Biás valley. All this land, amounting to nearly 900 acres, of which 750 at are present under cultivation, has been purchased bit by bit from the *zamíndárs*, and was either cultivated when bought, or was land belonging to individuals, which, though once cultivated, had been lying fallow for some years; almost all of it was assessed with revenue, so that the estate is now not only the largest in Kúlu in area, but also in *jama* or assessment. Only a very small proportion of the cultivated area (less than 100 acres) is planted with tea; the rest is cultivated by yearly tenants, who pay the proprietors a share

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Agriculture and Arboriculture.

Tea.

of the produce. Another garden was planted at Dhobi by Mr. Duff, but the tea did not thrive, and was allowed to die out. There seems to be very little land in the Kúlu valley which is well suited for the cultivation of tea. The quality of the leaf is excellent, but the flush of leaf, or yield, is not heavy. In the lower part of the main valley the rainfall is very uncertain; the clouds pass over it and cling to the sides of the high ranges. In the upper valley there is enough rain, but hardly enough warmth. Again, the land in the valley is often cold and marshy at a short depth below the surface. The combination of a hot baking sun above and cold water at the root appears to stunt or kill the plant". Mr. Dane says that the garden at Dhobi is now in the hands of Mr. Theodor, and produces the finest tea in the valley. Since Mr. Lyall wrote the lands of the Kúlu tea estate have been divided between Mr. Minikin and Major Rennick. The tea industry has been fully described in Part I, Chapter IV (pages 185 to 193.)

Production and consumption of food-grains.

Kúlu proper not only grows enough for the population, but exports considerable quantities of barley, wheat and rice to Láhaul where the demand is great both for local consumption and to barter in exchange for salt which is brought in from Tibet. Wheat is also exported to Rámpúr Basáhir. In Seoráj scarcity is not uncommon, and the worse kinds of millet (*kodra*, &c.) are bought in Kúlu proper. The poppy is cultivated on a considerable area in outer Seoráj, and with the proceeds of the sale of opium and with the wages earned by labour in Simla or in the Forest Department, the people buy food from Kúlu.

Forests and fruit-trees.

Much of what has been written in Part I with regard to forests in Kángra proper will apply also to Kúlu, but, except with regard to the *kelu* (*Cedrus deodara*), the conservancy rules have not been so fully or strictly enforced. Under the Rájas, poor descriptions of trees were unprotected; if a man wanted to fell a tree of a valuable kind, he applied to the *pálsara* of the *kothí* for an order. Under our Government a stricter rule has been introduced, and no forest tree can be felled. It is intended, however, to give the *negís* power to permit the felling of small quantities of inferior trees from the second class protected and undemarcated forests. *Kail* (*Pinus excelsa*) has also been reserved of late years in certain localities. It is a sore point with the Kúlu people, who live near the cedar forests, that they are no longer allowed cedar for house-building purposes. It is the only timber which lasts long when exposed to the weather.

In 1863-64 a *thák triháí*, or prohibition of grazing in one-third of the forests, was imposed in the Biás valley, but the forests selected by the native officials for reserve were those above the villages which are not valuable, and require no protection of the kind. In 1865, therefore, the Commissioner did away with the vexatious reservation. The *kelu* and *kail* forests are not extensive, and are situated for the most part low down in the valleys in the neighbourhood of the villages. The extensive forests high upon the sides of the mountains contain in the way of pines only the *reh* and *tos* (*Picea Webbiana* and *Abies Smithiana*). The *devidiár* (*Cupressus*

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Live-Stock.

Forests and fruit-trees.

torulosa) and the *shamshád* or box are found in some localities, but not in large quantities. The commonest trees in the forest in addition to the pines are several kinds of oak, a horse chestnut, rhododendrons, maples, and birches. Yew and wild walnut are also not uncommon; Himalayan poplar and elder are found in the valleys. Walnut, apricot, and quince trees are much planted in the fields round the villages. In years of scarcity the horse chestnut is used for food after being steeped in water. A very good burning oil is made from the kernel of the apricot. Some hamlets pay their revenue by selling their walnuts. It would be considered quite proper to take these trees into account in assessment, where they are numerous and of good quality.

SECTION B.—LIVE-STOCK.

Sheep-runs and rights and customs of shepherds.

Some villages muster large flocks of sheep and goats; if only a few are kept, they generally spend the winter in Kúlu at the bottom of the valleys, but large flocks are sent into Mandi, where a *ban* or run is leased from the Mandi Rája. In the spring, *i.e.*, until about the middle of June, the sheep stay in the *rir* or *dotli*, *i.e.*, wastes round about the hamlets; they then move up into the *gáhr* or grazing grounds in the forests above the limits of cultivation, and graze there promiscuously; they leave the *gáhrs* in July for the *nigáhr*, or sheep-runs on the grassy slopes above the limits of forest, where they stay, each flock or *chundh* in its own *nigáhr*, for two months or till the end of Bhádron, or 15th September; they then descend again to the *gáhrs* and graze in them, each flock in its own *gáhr*, for about six weeks or till the 15th Kátak, or 1st November. A sort of hereditary title to or interest in each *nigáhr* is asserted by some man or other. He is known as the *rású*, and bases his claim upon a grant from the Rájas, but can rarely or ever produce a deed or *patta*. Sometimes he is a resident of the *kothí* in which the *nigáhr* is situated, and sometimes he is a man of a distant *kothí* in which there are probably no *nigáhr*, as the mountains are not high enough.

To each *nigáhr* is attached a *gáhr* or a certain number of *thách* or grazing plots* in the *gáhrs*; but when the flocks ascend in the spring, the *gáhrs* are free or open to all comers; the exclusive right to graze them arises when the flocks come down from the *nigáhrs* in September. These *nigáhrs* and *gáhrs* have tolerably definite boundaries, which are recognised by the shepherds, who hand down the knowledge of them among themselves. It is not easy to say to what the interest of a *rású* in a *nigáhr* and *gáhr* amounts. It is not, of course, in any sense a proprietorship of the soil; and, as in the case of a Gaddí *malúndhi* or *wárís* of a *ban* or *dhár* in Kángra, it is rather an hereditary managership to be exercised in the *rású's* own interest and that of his neighbours than

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* A *thách* is properly the level place in which a flock is penned for the night, which the Kángra shepherds call a *goth*; but the word is made to include the ground round and about the spot which is grazed from it.

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Live-Stock.

Sheep-runs and rights and customs of shepherds.

an exclusive right of grazing vested in one man or one family only. The *rású* in practice always forms his flock by collecting together all the sheep and goats of his own and neighbouring hamlets, and he takes nothing from the owners who accompany him in the shape of fee or due. It is doubtful whether he could give a preference to strangers, or the people of other hamlets than those who have been accustomed to combine their flocks with his. But of late years the *rásús* have often dealt with their *nigáhrs* in a fashion not quite consistent with this theory of the limited nature of their rights; for instance, some of them who have lost their flocks and ceased to be shepherds, have given leave to other men to form flocks and go to their *nigáhr* for the year, and have taken from them two or three rupees as a presentation fee under the name of *niáli*. It appears, however, that the man so sent in place of a *rású* has ordinarily been one of his old companions who used to resort to the run in his company.

In the lowlands in and around the villages the sheep graze promiscuously like the cattle. Ordinarily speaking, a flock belonging to a man of one *kothí* would not be driven to graze in another, but within the *kothí* he may drive them where he likes, without reference to *pháti* boundaries, or nearness, or the contrary, to his own hamlet; and in waste lands near the boundary of two *kothís*, the neighbouring hamlets on both sides frequently have a common right of grazing. So also in some places the *kothís* high up in the mountains have by custom a right to send their flocks to winter in the waste lands of *kothís* lower down, which are not so much exposed to frost and snowstorms. This is the case in the whole or part of Seoráj. Mr. Lyall writes: "I have heard also that one or two claims are made to exclusive rights of winter-grazing of certain sheltered stretches of waste on the banks of the Satlaj in Seoráj. These are the only claims to winter *bans* or sheep-runs which I have heard of in Kúlu, and I only heard of them accidentally, and do not think they would now be sustainable. It appears from what I heard that one or two leading men undoubtedly got from the Rájas *pattas* or grants of an exclusive right of winter-grazing in such places. Their claim to an exclusive right would be valid if they had retained full possession in past years, but this does not appear to be the case. The existing privileges of sheep-grazing in the low grounds in Kúlu may therefore be said to be all of a promiscuous and not of an exclusive character." In the times of the Rájas, and down to the Regular Settlement, a tax was levied on all sheep and goats in Kúlu at the rate of one anna per head per annum. This tax was collected in instalments of one-third in the spring and two-thirds in the autumn. It was on account of the grazing for the whole year, and therefore no special rents or dues were imposed on the *nigáhrs* or summer sheepruns. Mr. Dane says that something of the kind ought to be done again, as it now happens that the *kothís* which pay the least revenue graze the most sheep, and Government loses greatly by the absence of such an impost. Some temples exact a fee of a sheep or goat from the flock which resorts to certain *nigáhrs* in their neighbourhood, but this fee, though now claimed as a right, originated in the idea that the mountain in

Chapter IV, C.

Industries and Commerce.

Sheep-runs and rights and customs of shepherds.

question was the peculiar haunt of the temple *deota* who ought to be propitiated, and not in any grant to the temples by the Rájas. The numerous Suket and Thakaráin (*i.e.*, Simla territory) flocks, which spend the summer in Kúlu, used to pay one anna per head for the summer-grazing only. In Wazírí Rúpí, the *jágír* of the representative of the Kúlu Rájas, these taxes on native and foreign sheep are still collected, but since the Regular Settlement even foreign sheep which resort to *nigáhrs* in the Khálsa *kothís* have paid nothing. Nearly all the foreign sheep, however, go to *kothí* Kanáwar, in Wazírí Rúpí, which contains the best *nigáhrs* in Kúlu. A few Suket flocks resort to the *nigáhr* in *kothí* Shángar, in Seoráj. The Seoráj men would probably have tried to exact something from the foreigners by way of black mail before this, had they not found it convenient to have friends in Suket territory, in which many of their own flocks pass the winter. There are no good *nigáhrs* in Kúlu except in Kanáwar and Shángar. The slopes of the snowy range, which lie above the forests in other parts of the country, are rougher and less extensive, and above all they are exposed to a much heavier rainfall. The men of the Lág and Parol *wazíris* send most of their flocks to pass the rains in the *dhárs* or high pasture grounds of Láhaul.* Only a few flocks spend that season in the Kúlu *nigáhrs*. A few Seoráj flocks also go to Láhaul, but most of them rely upon Kanáwar and Shángar.

SECTION C.—INDUSTRIES AND COMMERCE.

Commerce; handicrafts.

The commodities produced in Kúlu in excess of the local demand are rice, wheat, opium, tobacco, honey and tea. The surplus rice and much of the wheat is bought up by Láhauli traders for export to their own valley; wheat also finds purchasers from the plains. The crop of opium is taken up entirely by traders from the Punjáb and the adjoining Hill States. Tobacco is grown chiefly in the valleys of the Upper Biás, from whence, after supplying local wants, it is exported to Láhaul, Spiti, Seoráj and the Simla States. Honey and tea are exported to the plains. Sheep are annually sold in large numbers to traders from Simla, the average selling price being about Rs. 3-8 or Rs. 4 per head. It is not, however, with this object that they are bred. They are valued locally for the sake of the meat, which is freely eaten, and the wool which is in requisition for clothing. Cloth and blankets are woven in all the villages,† the blankets of Seoráj and Wazírí Rúpí being of superior excellence. They are disposed of to visitors to the valley and to resident shopkeepers at prices ranging from Rs. 2-4 to Rs. 5.

As handicraftsmen the people of Kúlu do not excel. There are a few silversmiths who can work up the common description of ornaments; but for finished work of all kinds, whether in metal or

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* Some of the men of Lág send their flocks to *nigáhrs* on the great ridge between Kúlu and Chhotá Bangáhal near the Sari pass, and have done so ever since the times of the Rájas.

† The weaving is entirely done by men.

Chapter IV, D.

Weights and Measures, and Communications.

Commerce; handicrafts.

wood, the people are dependent on workmen from Kángra.* Blacksmiths are numerous, but they are for the most part rude craftsmen. Bolts and locks must be procured ready made from the plains; and even the trade of horse-shoeing is in the hands of Kángra blacksmiths. Captain Harcourt mentions that it is only within a few years that saws have been introduced into the Upper Biás valley, and their use is even now extremely limited.

Bee-keeping.

The import trade of Kúlu is inconsiderable. Borax comes down annually in some quantity from Ladákh *viâ* Spiti and Láhaul; but this, as does all the trade from Ladákh and Eastern Turkestán, passes into the hands of foreign traders. Brass and copper cooking-pots are imported from the Punjáb, salt and iron from Mandi, and spices from Hindústán. Shoes also appear to be imported from the plains. *Charas*, silk and horses are also largely imported. Bees are very generally kept throughout Kúlu for the sake of the honey. The upper verandahs of the houses are often full of bee-hives, formed of short lengths of hollow trunks of trees, covered at top, and with an entrance hole in the side. The bees thrive best in the highest villages, from which the flowery slopes above the forests are accessible. The practice of beating pots and pans to induce the bees to settle in a swarm previous to hiving prevails in Kúlu, as it still does in English country places, though bee-masters now consider it a superstition. The Kúlu men at the same time address the queen bee and her subjects as follows:—"Be seated, Great Queen, be seated;" and then, turning to the bees; "an appeal has been made to the Queen against your going any further."

SECTION D.—WEIGHTS AND MEASURES, AND COMMUNICATIONS.

Weights and measures.

The ancient measure of land in Kúlu was founded upon the estimated or ascertained quantity of seed required to sow it, and expressed in grain measure; it would be the same thing in England if we talked of bushels or quarters of land instead of roods and acres. The following were the measures in use:—

For irrigated land.

2 pátha ... 1 dhánsi. 2 dhánsis = 1 kánsi. 2 kánsis = 1 dhonsi. 3 kánsis = 1 trensi. 4 kánsis = 1 juni	These measures pertain especially to the *uflu* country or Upper Kúlu valley. In other parts, they used the *bhár* and *pátha* only for both irrigated and unirrigated land. A *pátha* is equal to one *ser* three *chatáks* of ordinary Indian measure.

For unirrigated land.

16 pátha = 1 bhár. 20 pátha = 1 lákh. 20 bhár = 1 khár. 100 khár = 1 kársú.	The measures above the *bhár*, *viz.*, *lákh*, *khár*, and *kársú*, were not employed as land measures, except in Seoráj and the Lág Wazíris.

Mr. Erskine calculated that an acre was equal to about one *bhár* ten *páth* of rice on irrigatad land, and to about four *bhárs* of wheat on unirrigated land. Mr. Barnes gives the following estimate: "Barley," he writes, "is the standard grain always used for

* An exception to the statement of the text is found in the skill displayed by the Kúlu peasants when properly supervised, in the construction of the wooden bridges, called *sanga*, by which the mountain rivers are crossed.

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Weights and Measures, and Communications.

Weights and measures.

estimating areas. One *pátha* contains about 3 *kachcha sers* of seed. In preparing the statements, I have converted this measure of capacity into square measurement by the following rule deduced after repeated trials :—

1 pátha	=	95 square yards.
1 bhár = 16 páthas	=	1,520 square yards.

Thus 3 *bhárs* and 3 *páthas* are equivalent in square dimensions to one British statute acre of 4,840 square yards." This estimate, however, he explains in a foot-note is applicable only to unirrigated land. "The *pátha* measure in irrigated land," he explains, "will sow a larger breadth of land, as the water causes every seed to germinate and none is wasted." Mr. Lyall's measurements are recorded in standard acres. The local (*kacha*) *ser* is equivalent to rather more than one-third standard *ser*. Mr. Barnes states 3 local *sers* to be equal to 1 *ser* 3 *chatáks* standard.

Communications. Roads.

The main passes and routes of the district have been described in Part I. Sultánpur is reached from Kángra by two roads. The old road crosses the Bajaura pass; but the route has been shortened and improved by a road across the Búbú pass, which joins the old road in Kángra proper at Jatingri, 21 miles to the west of Baijnáth. The approach to Sultánpur is through the valley of the Sarbari. From Simla a road, which crosses the Satlaj by a *sanga* bridge opposite Kotgarh passes *viâ* the Jalauri pass and the valleys of the Tirthán and Biás to Sultánpur. In Seoráj, Plách is connected with Nirmand by a good road which crosses the Jalauri range by the Basloh pass. From Sultánpur to Leh and Yárkand the main trade route follows the right bank of the Biás, crossing all the principal affluents of that river by *sanga* bridges. Crossing the Rohtang pass it descends into the valley of the Chandra opposite Koksar, and crossing the river by a *sanga* bridge, follows the right bank to the junction of the Chandra and Bhága at Tándi. Here the road turns northwards and follows the valley of the Bhága to the Bára Lácha pass, whence it descends into Ladákh. This road is throughout passable by baggage animals. The gradients for the most part are easy, and the pathway from ten to twelve feet in width. In Kúlu, another road equally good follows the left bank of the Biás as far as Manáli, at which point the river is crossed by a *sanga* bridge. From it roads branch northwards up the valleys of the Parbatti, Malána and Raini rivers. The last-named road leads to the foot of the Hámtá pass. In Láhaul, a branch of the main trade line follows the right bank of the Chandra-Bhága below Tándi and issues 15 miles from that place into Chamba. Another road leaving the main trade route at Koksar, below the Rohtang pass ascends the left bank of the Chandra eastwards towards the Kanzam pass leading into Spiti. In Spiti, the main line of road commences from the Kanzam pass, and follows the valley of the Spiti river to Dankar, crossing it in two places by a *jhula* bridge. From Dankar, roads lead to the foot of the various passes mentioned as crossing the Mánirang range. The most important is that which ascends the valley of the Pin. From a point between Kiotu and Kibbar, a road leads northwards

over the Párang pass into Ladákh. The following is a list of the stages on the main trade routes, showing the distances and the accommodation provided for travellers on the road:—

Kúlu Routes.

Number of route and name of stage.	Distance in miles.	Coolie hire in annas.	REMARKS.
No. I. *Main Trade Route through Kúlu and Láhaul to Ladákh.*			
From *Sultánpur* ...	...	...	Dák bungalow, *tahsíl*, post office.
To *Dwára* ...	$11\frac{3}{8}$	4	Rest-house.
" *Bashist* ...	$12\frac{1}{2}$	4	Do.
" *Rala* ...	8	3	Do.
" *Koksar*, in Láhaul	10	7	Rest-house, hard stage. Cross Rotang Pass, 13,000 feet; snow lies till June.
" *Sisu* ...	13	4	
" *Gondla* ...	8	3	
" *Kyelang* ...	$10\frac{1}{8}$	3	Moravian Mission station, residence of the Honorary Magistrate of Láhaul; post office.
" Kolang ...	$11\frac{1}{2}$	4	*Sarái* supplies must be taken from Kyelang.
" Dárchá ...	$8\frac{1}{2}$	3	Hard stage; cross Bára Lácha Pass, 16,000 feet.
" Zingzingbár ...	$12\frac{1}{4}$	4	
" Kinlang ...	$13\frac{1}{2}$	6	Boundary between British territory and Ladákh.
" Lingti Sarái ...	$17\frac{1}{4}$	6	
No. II. *Spiti Route.*			
From *Sultánpur*			
To *Dwára* ...	$11\frac{3}{8}$	4	Rest-house.
" Jagatsukh ...	$9\frac{7}{8}$	3	The regular stage is Bashist.
or to *Bashist* ...	$12\frac{1}{2}$	4	Rest-house.
To Chiká ...	$8\frac{5}{8}$	4	No villages. Supplies must be taken from either Bashist, Jagatsukh or Losar.
" Chahtru ...	9	6	Hard stage between Chiká and Chahtru. Cross Hámtá Pass, 15,000 feet.
" Pútti Runi ...	$7\frac{1}{2}$	3	
" Kárcha ...	9	4	Chahtru to Koksar (Route No. I) about 10 miles, 4 annas.
" *Losar*, in Spiti ...	$11\frac{5}{8}$	6	Cross Kulzam Pass, 14,900 feet.
" *Kioto* ...	$8\frac{1}{2}$	3	
" *Kibbar* ...	$10\frac{3}{4}$	3	
" *Kaja* ...	$8\frac{1}{8}$	3	
" *Dankar* ...	$14\frac{1}{2}$	4	
" *Pokh* ...	$8\frac{3}{8}$	3	
" *Lari* ...	$10\frac{1}{2}$	3	
No. III. *Simla Route.*			
From *Sultánpur*			
To *Bajaura* ...	$8\frac{7}{8}$	3	Dák bungalow.
" *Larji* ...	$11\frac{1}{2}$	4	Rest-house. Bridge at Dilasui across the Biás between Bajaura and Larji. Cross Biás by the Shamsi suspension bridge. No rest-house at Thiras.
" *Manglaur* ...	$7\frac{1}{4}$	3	Rest-house, about 4 miles from Plách *tahsíl*, and post office.
" *Jibi* ...	$8\frac{5}{8}$	4	Rest-house.
" *Kot* ...	$10\frac{3}{4}$	5	Rest-house; cross Jalauri Pass, 10,500 feet.
" *Chawai* ...	$8\frac{5}{8}$	4	Rest-house.
" *Dalash* ...	7	3	Rest-house.
" Kumharsen ...	11	5	In the Simla district, five stages from Simla. New road in Simla district now open.

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Communications. Roads.

Kúlu Routes.—(Continued.)

Number of route and name of stage.	Distance in miles.	Coolie hire in annas.	Remarks.
No. IV. *Kángra Route.*			
From *Sultánpur*			
To *Karaun* ...	8	3	Rest-house.
" Badwáni ...	10	5	In Mandi territory. Dák bungalow. Cross Búbú Pass, 10,000 feet; six stages from Dharmsála.
No. V. *Manikarn Route.*			
From *Sultánpur*			
To Chung (Wazírí Rúpi) ...	12⅝	5	
" Jari ...	6½	3	
" Manikarn " ...	7½	3	
No. VI. *Láhaul Spiti Route.*			
From Zingzingbár ...	...	...	*Vide* Route No. I.
To Topo Gongma ...	13⅞	6	Cross Bára Lácha Pass, 16,000 feet.
" " Yokma ...	5¼	3	No village. Supplies must be taken
" Chandar Tál ...	12½	4	from either Kyelang or Losar.
" *Losar*, in Spiti ...	11⅞	6	Cross Kulzam Pass. The roads from Chandar Tál and Kárcha meet at Spiti, 6½ miles from Losar, *vide* Route No. II.
No. VII. *Rámpur Basahir Route.*			
From *Manglaur* ...	...	...	*Vide* Route No. III.
To Bathád ...	16⅞	5	
" Saráhn ...	10	5	Cross Busleo Pass, 11,000 feet.
" Arsu ...	8¼	3	
" Zakátkhána ...	8¼	3	Rámpur is opposite Zakátkhána on the other side of the Satlaj.
" Nirmand ...	9¼	4	
" Nethur ...	12¾	4	
" *Dilash* ...	10	4	Rest-house, *vide* Route No. III.
No. VIII. *Mandi Route.*			
From *Sultánpur*			
To *Bajaura* ...	8⅞	3	Dák bungalow.
" Kataula ...	12	5	In Mandi territory. Cross the Dulchi Pass, 7,000 feet. This is the only route into Kúlu during the winter months.
or to Kandi ...	9½		
To Katauli ...	9		
Intermediate Stages.			
From *Sultánpur*			
To Raisan ...	7¼	3	
" *Dwára* ...	4⅜	2	Rest-house.
" Naggar ...	2⅜	2	Residence of Assistant Commissioner, Kúlu.
" Jagatsukh ...	7⅝	3	From Sultánpur to Naggar by the direct road, 4 annas.
" *Báshist* ...	4	2	Rest-house.

Note.—Arrangements for coolies and supplies are made only at those stages which are printed in italic letters. Where stages are divided, coolies are entitled to 3 annas each for each such part of a stage. Coolies are also entitled to 3 annas a day each for halts where the same men are detained. Travellers encamping away from the regular stages must make their own arrangements for supplies and coolies.

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Postal arrangements

There is a post office at Sultánpur, and branch offices at Plách, Naggar, and at Kyelang in Láhaul. Between Sultánpur and Pálampur there is a daily post, the mail bags being sent *viâ* the Búbú Pass during the summer months, and, when this is closed in winter, *viâ* the Bajaura Pass. The post between Sultánpur and Plách is daily, while twice a week during the summer letters are sent from Sultánpur to Kyelang.

Coolies will be provided at Jagatsukh for travellers proceeding to Spiti *viâ* the Hámtá Pass, but it is absolutely necessary in this case that three days' previous notice be given to the *negí* of that place. The coolie loads on this route should be light, not exceeding 28 seers, and for every three coolies carrying baggage, wood, grass, &c., an extra coolie must be taken to carry food for himself and the other three. This coolie must be paid at the rates entered above, as well as the coolies who take wood and grass. The last rule also applies to the stages between Kyelang and Lingti, and between Kyelang and Losar *viâ* the Bára Lácha Pass. With these exceptions the rates fixed are for loads of 32 seers.

CHAPTER V.

ADMINISTRATION AND FINANCE.

Chapter V.

Administration and Finance.

Administrative staff of the Kúlu *tahsíl.*

The *tahsíl* of Kúlu, including the cantons of Kúlu, Láhaul and Spiti, is placed under the charge of an Assistant Commissioner who holds the appointment for two years, making his head-quarters at Naggar on the Biás. This officer exercises the ordinary civil and magisterial powers in subordination to the Deputy Commissioner of the district, and is also invested with appellate powers in civil and criminal cases over the decisions of the subordinate officials of the sub-division. These are the *tahsíldár* of Kúlu, whose head-quarters are at Sultánpur; the *naib*, or deputy *tahsíldár* of Seoráj, whose head-quarters are at Plách; the *thákur* of Láhaul; and the *nono* of Spiti. The *tahsíldárs* exercise the ordinary powers, civil and magisterial, of their grades. The *thákur* of Láhaul is an Honorary Magistrate, whose jurisdiction includes the whole of Láhaul; he is vested *ex-officio* with the powers of a subordinate magistrate of the second class. He can also entertain civil suits of the value of Rs. 50 or under. The *nono* of Spiti is also an Honorary Magistrate; but he has no civil powers, and can only fine up to Rs. 10 on the criminal side.

There are police stations (*thánas*) at Sultánpur and Plách, at which an aggregate police force of thirty men of all grades, including two deputy inspectors and four sergeants, is maintained. There are also two sergeants and twelve constables on duty at the *tahsíl* offices at the same place. There is a lock-up at Sultánpur, and another at Plách; but offenders sentenced to more than three months' imprisonment are sent to the Dharmsála jail.

Land-revenue.

The total land revenue of Kúlu and Seoráj (exclusive of Wazírí Rúpí) amounts to Rs. 67,149, of which Rs. 16,449, or rather more than one-fourth, is alienated or remitted, (*jágír* or *muáfi.*) The following statement adapted from Mr. Lyall's Settlement Report gives the figures in detail :—

Land Revenue in Kúlu and Seoráj.

Sub-division (*pargana.*)	Government revenue (*khálsa.*)		Revenue alienated or remitted (*jágír* and *muáfi.*)		Total.	
	Area (in acres).	Revenue (in rupees).	Area (in acres).	Revenue (in rupees).	Area (in acres).	Revenue (in rupees)
Kúlu	16,826	27,588	7,151	12,000	23,977	39,588
Seoráj	10,639	23,112	2,751	4,449	13,390	27,561
Total ...	27,465	50,700	9,902	16,449	37,367	67,149

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In Kúlu no road fund cess has been put on, and the landholders not only do the annual repairs, but are also by custom bound to make and repair necessary bridges across the rivers. But for bridge-making they get a lump sum of money from Government as part payment, and are supplied with the timber from Government forests. These customary arrangements are mentioned in the administration papers for the *tahsíl.*

Alienated lands.

The statement on the next page will show the number and value of *jágírs* and rent-free holdings in Kúlu proper and Seoráj as they stood after revision of Settlement. The Rája's *jágír* shown comprises the whole of Wazírí Rúpí, and was not brought under revision of Settlement by Mr. Lyall. It is separately noticed in the next paragraph. The share of a village in *jágír* for life was held by Ráni Phúlan Dei, the widow of Rája Ajít Singh, in Baragráon. The Ráni died some years ago, and Hira Singh of Shángri exchanged the *jágír* in Baragráon for an equivalent in *kothí* Srigarh, outer Seoráj. Putting Wazírí Rúpí aside, which contains within itself a great number of subordinate rent-free tenures held of the Rája, it will be seen that about a fourth of the revenue of Kúlu proper and Seoráj is alienated, for the Government demand when these returns were prepared stood at Rs. 50,700, and the assessable value of the rent-free tenures, exclusive of Rúpí, comes out at Rs. 16,662. A comparison of the cultivated area gives about the same result, for the figures are, paying revenue to Government 24,424 acres, assigned 8,460 acres. Of these alienated lands about three-fourths consist of temple endowments.

The Wazírí Rúpi *jágír.*

Besides the *jágírs* in Kángra proper there is the Wazírí Rúpí *jágír* in Kúlu. This is the hereditary possession of the representatives of the former reigning family of Kúlu. The present incumbent is Rai Dalip Singh, son of Gyan Singh, an illegitimate son of the former Rája Thákur Singh. On the death of the Rája Thákur Singh without legitimate lineal descendants, half the *jágír* was resumed, and the title of Rája ceased. Rai Dalip Singh was a minor at his succession to the *jágír* in the year 1862, and the estate came under the management of the Court of Wards. It was at that time encumbered, but has now been handed over to Rai Dalip Singh free of charge, and greatly improved. The *jágír* was brought under Settlement in the year 1876-77, and the assessment was sanctioned at Rs. 10,000. The valuable timber forests situated within the limits of the *jágír* are reserved as the exclusive property of Government. Rai Dalip Singh has received a good education. His rights in the *jágír* have been declared to be those of a superior proprietor.

Revenue administration under the Rajás

The sub-division of the *pargana* into Wazírís *kothís*, and the like has already been described in Chapter III.

Under the Rájas each *kothí* had a large staff of officials, all of whom were appointed by the Rája, and paid by him in one way or another. Below is a full list of them :—

(1). A *pálsara*, in charge of the whole civil administration.
(2). A *kothiála*, treasurer or store-keeper.
(3). A *panjaúli* who collected supplies for the royal kitchen, milk, curds, wood, &c.

Chapter V.
Administration and Finance.
Alienated lands.

Pargana.	Form of rent-free holdings, whether sanctioned or unsanctioned.	CONDITION OF RELEASE AND CLASS OF RENT-FREE HOLDINGS. In perpetuity. Rája's *jágírs*.		During good behaviour to a family or individual.		By way of *inám* to Chaudhri, Kotwal, &c.		As endowments of a charitable or religious institution.		For term of Settlement.		Total in perpetuity.		For life or lives.		Total in perpetuity and for life.	
		No. of holdings.	Jama.	No. of holdings.	Jama.	No. of holdings.	Jama.	No. of holdings.	Jama.	No. of holdings.	Jama.	No. of holdings.	Jama.	No. of holdings.	Jama.	No. of holdings.	Jama.
Kúlu and Plách.	Sanctioned. Whole villages ...	1	10,925	...	...	...	...	...	...	...	...	1	10 925	...	...	1	10,925
	Sanctioned. Shares of villages ...	...	...	...	...	...	...	...	...	...	...	...	...	1	1,500	1	1,500
	Sanctioned. *Muáfi* plots ...	...	...	4	173	1	22	...	...	...	...	5	195	34	1,983	39	2.178
	Total ...	1	10,925	4	173	1	22	...	...	...	...	6	11,120	35	3,483	41	14,603
	Unsanctioned. Whole villages ...	..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Unsanctioned. Shares of villages ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Unsanctioned. *Muáfi* plots ...	...	...	21	430	5	107	249	13,197	...	...	275	13,734	13	250	288	13,984
	Total ...	...	...	21	430	5	107	249	13,197	...	...	275	13,734	13	250	288	13,984
	Total sanctioned and unsanctioned...	1	10,925	25	603	6	129	249	13,197	...	...	281	24,854	48	3,733	329	28,587

(4). A *káit*, or accountant.
(5). A *jatáli*, or messenger and watchman.
(6). A *seok*, who managed and distributed the *begár* or forced labour. In Seoráj this official was called a *bhatangrú*.

Chapter V.

Administration and Finance.

Revenue administration under the Rájas.

Besides these there were the *negís*, who were military commandants, but some of whom may nevertheless be ranked as village officials; for instance, the *negís* who commanded the *misl*, or militia regiments of the *kothís*, and some of the Garhiya *negís* who commanded particular hill forts. These old administrative arrangements were in great part thrown aside and destroyed during the three or four years of Sikh occupation. The system which has been substituted for them by us has already been described in Chapter III.

Revenue assessment under the Rájas.

The *jeolabandi* or classification of tenures under the Rájas has already been described in Chapter III. As there stated, all *jeolas* in the same *kothí*, or same part of a *kothí*, were originally considered to be of equal value, and assessed at the same amount; but the rates differed much in different tracts, and some *jeolas* of exceptionally inferior land known as *athárki jeola*, only paid cash, and not all the regular items. Mr. Lyall thus details what he believes to be the average revenue taken in the Rájas' times on a six-*bhár hánsili jeola* of irrigated land :—

	Name of item.	*Amount.*
1.	*Bharan* at 1 *dobúá* per	*bhár* = 6 *dabúás* or two annas.
2.	Grain, wheat	4 *bhár* in Kúlu or 2 in Seoráj.
	or barley	6 „ „ 4 „

3. *Rasoi kárú*, one rupee cash or a goat or sheep, *i.e.*, kitchen tax.
4. Oil, 5 seers *kacha* in Kúlu and 3 in Seoráj.
5. *Ghí*, 4 or 5 seers *kacha*; in Seoráj only 3 seers.
6. Rope, one.
7. *Reta or mák* (pulse) from 3 *páths* to 6 *páths*.
8. *Paitan*, one rupee per annum.
9. *Rassám*, 9 *dabúás* or 3 annas.

The miscellaneous items varied in name and numbers in different Wazírís. For example, in Seoráj the following appear in old accounts as payable in each *jeola* :—

Public works	*Ghí* 3 seers, oil 3 seers.
Kathá and *jog* (religious ceremonies)	2 annas.
On account of the Rugnáth temple	1⅔ annas.
Royal kitchen	6 annas.
Royal stable	4 annas and 1 rope.

Honey was taken in some places, the principle being to take a little of everything. When the Sikhs farmed Seoráj to the Mandi Rája, Chúr Singh, who was appointed *wazír*, did away with the old assessment, and put on three rupees per *bhár* on irrigated and one rupee per *bhár* on unirrigated land. In the irrigated tracts, particularly in the Upper Kúlu valley, the irrigated lands were divided into *kánsis*, which were separately assessed with a fixed sum of grain, plus a small fee in cash, at one *dabúá* per *kánsi* called *kasiyár*.

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Administration and Finance.

The grain rent or ***kar*** of each *kánsi*, varied according to the quality of the land, *e.g.*, on some it was ***cháubára*** or *chaubára*, *i.e.*, six or four times the quantity of seed corn ; on others only equal to the seed.*

Settlement operations.

The operations of the Summary Settlement have already been described in Part I. Mr. Barnes, in his Regular Settlement, left the demand of the Summary Settlement practically unaltered, raising it from Rs. 25,570 to Rs. 25,717 in Kúlu proper, and reducing it from Rs. 23,039 to Rs. 22,901 in Plách. His introduction of joint responsibility has already been noticed in Section D of Chapter III. At the revision of Settlement, Mr. Lyall amalgamated seven small ***kothís*** into two large ones, ***viz.***, Barágarh and Khokan. In both cases the united *kothís* had at some former time formed one jurisdiction, which had been afterwards split into three or four, by the grant of a part in *jágír* to some Ráni or royal favourite. The main object of amalgamation was to get a circuit large enough to properly support a ***negí*** and full staff of village officials. As the waste in Kúlu belongs to the State, there was no difficulty in altering ***kothí*** boundaries. Moreover, the boundaries were not really altered ; they were before undefined in high wastes, and in low wastes the old boundary remained as that of a ***pháti***, in which shape the little ***kothí*** was merged into the new big one. Many of the landholders were in favour of the change, the rest professed indifference. The Barágarh ***kothí*** is still practically divided into Baragarh, Barágráon, and Dwára, and there are three ***negís***. The measure might have been extended with advantage to the cases of some other small ***kothís*** in Kúlu and Seoráj, but Mr. Lyall did not press its adoption where he found it would be decidedly unpopular.

* These terms are explained in Chap. IV under "Weights and Measures."

CHAPTER VI.

TOWNS.

Chapter VI.

Towns.

Sultánpur.

Head-quarters of the *tahsíl* of Kúlu and of a police circle, (*thána*); situated in Kúlu proper, upon the right bank of the Biás a few miles above its junction with the Párbatti, at an elevation of 4,092 feet above sea level. Population by the Census of 1881, 3,349 souls. Sultánpur has been successively the seat of administration under the Kúlu Rájas, the Sikhs and the English. The head-quarters of the sub-division is now, however, at Naggar. Sultánpur was first occupied by the Kúlu Rájas, in the reign of Jaggat Singh, already spoken of as contemporary with the Emperors Sháh Jahán and Aurangzíb, who obtained it by conquest from Sultán Chand, Rája of Lág. Prior to this time the capital of the Kúlu Rájas had been at Naggar, higher up the Biás. The town was once surrounded by a wall, and being situated upon a natural eminence must have been a place of some strength. The fortifications have now been razed; and there remain only two gateways standing at the northern and southern ends of the town. "The palace is a large rambling building in the style in vogue in Kúlu, with sloping slate roofs and cut-stone walls." Moorcroft, who passed through it in 1820, describes it as an insignificant village. There are now nearly 500 houses. To the north of the town is a suburb, originally occupied by certain religious mendicants, and hence known as *akhára*. This suburb forms the winter quarters of a considerable colony of Láhaulis, who here seek a refuge from the rigours of their native climate.* It boasts of a number of shops, owned by tradesmen from Kángra, Láhaul and Ladákh, and a *sarái* has been recently erected. The *tahsíl* and *thána*, occupying "a fort-like square with an open court-yard," lie to the south of the town. The other public buildings are a dispensary, post office and a rest-house. The latter is at a short distance to the west of the *tahsíl*. The traders of the town are all foreigners, from the Punjáb or from Láhaul and Ladákh, engaged in the transit trade between the plains on the one side and Leh and Central Asia on the other. Captain Harcourt, writing in 1870, computes the through trade at the large figure of £150,000 against £23,000 in 1862. An important fair (as to which see *ante*, Chap. IV) is held every year about October in the plain to the front of the *tahsíl*.

Naggar.

The ancient capital of the Kúlu Rájas, and now the residence of the Assistant Commissioner in charge of the *tahsíl*; situated on the left bank of the Biás some twelve miles in a straight line north of Sultánpur. The ancient palace of the Rájas crowns an eminence looking down upon the river from a height of some thousand feet. It is said that the site was first occupied by Rája Rájendra

* Mr. Lyall speaks of the move made by the Láhaulis as "an annual emigration of a very large part of the Láhaul population."

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Naggar.

Pál; but "it is doubtful whether the present town can claim to be even the remains of the former capital; for the popular belief is that a large extent of ruin, termed *thawa*, some little distance up the hill side to the east of the castle, was the actual city of olden times." It ceased to be the capital, as already related, in the 17th century under Rája Jaggat Singh. The same Jaggat Singh, however, restored the palace or castle, and it is to him that the present buildings are attributed. They were in an almost ruinous state when the country passed under British rule. Captain Hay, the first Assistant Commissioner in charge of the *tahsíl*, put a portion of it in repair, and it has now become State property. The situation of the palace is peculiarly grand. It commands an extensive view of the Biás valley, and is itself a conspicuous object from below. "The windows of the upper storey are nearly forty feet above the foundations and the ground slopes rapidly away at a steep incline for several hundred feet." Behind the main building is an old *sarái*, now used as a stable and for servants' quarters.

PART III.

LAHAUL AND SPITI.

The following pages are not intended as a complete and independent account of Láhaul and Spiti; but merely as supplementary to the general description of the district contained in Part I, and of the sub-division contained in Part II. Matters special to Láhaul and Spiti are here discussed; and are, for convenience of reference, arranged under the same headings as in Part I. But for much that is common to the whole district, and especially for statistics, Parts I and II must be consulted.

PART III.—LAHAUL AND SPITI.

CHAPTER I.

THE DISTRICT.

Chapter I.

The District.

General description

The cantons or *wazíris* of Láhaul and Spiti together form the trans-Himalayan division of the Kángra district. Láhaul lies between north latitude 32° 8′ and 32° 59′ and east longitude 76° 49′ and 77° 47′, and comprises an area of 2,255 square miles and a population of 5,860 souls, or 2·6 to the square mile; while Spiti lies between north latitude 31° 42′ and 32° 58′ and east longitude 77° 21′ and 78° 35′; its area is 2,155 square miles and its population 2,862 souls or 1·3 per square mile. The two together occupy the trough between the central and outer-Himalayas, and form a long oblong, of an average length of about 105 miles, and breadth of about 38 miles. It is shut in to the north, and divided from Ladákh and Chinese Tibet by the great snowy range called by General Cunningham the western Himalaya, and recognized by him as the continuation above the Satlaj of the main central-Himalaya. This range has here a mean elevation of more than 18,000 feet. To the south and east, except at the north-east corner where the Spiti river escapes into Tibet, it is shut in and divided from Chamba, Bangáhal, Kúlu and Kanáwar by the mid-Himalaya, which has a mean elevation of more than 17,000 feet. To the west it borders on Chamba-Láhaul, from which it is separated by a lofty off-shoot from the outer-Himalayas, which advances to meet the central range, leaving only a narrow gap through which the waters of the Chenáb escape. In the middle it is cut in two by a ridge, some four or five miles long and 15,000 feet high, which connects the ends of two high spurs thrown out by the great chains above mentioned. This ridge, which is generally known as the Kanzám or Pálamo ridge, from the names of the passes which cross it, forms the boundary between Láhaul and Spiti. The boundary line given in the Trigonometrical Survey maps gives Spiti near a hundred square miles of waste to the west of the Kanzám ridge, on the banks of the Chandra; but in revision of Settlement, with the assent of the headmen of both *wazíris*, Mr. Lyall recorded the Kanzám ridge, which is the water-shed line between the Chandra and Spiti rivers, as the true boundary. It is generally allowed on both sides that the ridge is the ancient boundary; it is also the natural one, and moreover the Gaddí shepherds, who for twenty years have grazed in the debated land, have been paying dues to the *wazír* of Láhaul, and not to him of Spiti. These two *wazíris*, have each in many respects a character of their own, and deserve a separate description.

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Configuration and sub-divisions of *wazírí* Láhaul.

Láhaul contains the head-waters of the Chenáb river, and is made up of three valleys—the valley of the Bhága river, the valley of the Chandra, the valley of the united Chandra-Bhága or Chenáb. There is also a tract of more than a hundred square miles of entirely uninhabited waste, which is not attached to either of these valleys, and is situated on the north side of the western Himalaya below the Bára Lácha pass; this is generally known as Lingti. The question whether this tract belonged to British India or to Ladákh was disputed, but was eventually decided in our favour. It is wholly uninhabited. The streams of this tract are tributaries of the Zánskár river which falls into the Indus; so that it will be seen that all the six great rivers of the Punjáb, except the Jhelam, draw some part of their waters from the Kángra district. The Chandra and Bhága rivers rise on opposite side of the Bára Lácha pass, at an elevation of nearly 16,500 feet above the sea. The Bhága flows south-west for 56 miles, with an average fall of 125 feet per mile; the Chandra, with an average fall of only 65 feet per mile, flows first to the south-east for 55 miles till it is turned by the mid-Himalaya at Shigri, and then sweeps along the base of that range to the north-west for sixty miles to Tándi, its point of junction with the Bhága. All along this latter part of its course the mid-Himalaya hangs close over the Chandra: opposite Gondla it rises like a wall a full 11,000 feet above the river bed; such a sheer rise is to be seen in few other places in the world. From Tánd to Tirot, on the border of British and Chamba-Láhaul, the united rivers run some sixteen miles with a fall of about 30 feet per mile.

The great triangle formed by the Chandra and Bhága is filled up by an off-shoot from the western Himalaya joined to the main chain at the Bára Lácha pass; its peaks rise to 21, 20 and 19,000 feet, and its numerous lateral valleys are all filled with glaciers. It is described as "one great ice-bed, broken here and there by lofty heights of impassable rock and snow. To the south of the highest peak, 21,415 feet, stretches a vast glacier 12 miles in length, which is met by another of even greater dimensions." The most noted peak, though not the highest, is the Gephán Lhá, or God Gephán, in whose honour the Láhaulis hold feasts and make sacrifices. This is the peak which can be seen from the Kúlu valley through a gap in the mid-Himalaya. The most noted glacier in Láhaul is that known as the big Shigri at the bend of the Chandra on the south side. It is nearly two miles wide and runs right down to the river; within the memory of many men alive it caused a cataclysm, the marks of which are still plainly visible throughout Láhaul at a great height above the level of the river. For the first thirty miles of the course of the Bhága and the first seventy-five miles of that of the Chandra, the country is and probably always will be entirely uninhabited; not a bush even is to be seen, but the grass, though it looks scanty and disappears at no great height above the bottom of the valley, is in most places of a kind upon which sheep and goats thrive wonderfully. In July and August therefore these wastes, and also the wastes lower down behind the villages, are visited by shepherds from Kúlu and Gaddí shepherds from Kángra. There are three small

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Configuration and sub-divisions of *wazíri* Láhaul.

lakes in this country, two on the Bhága and one on the Chandra near the Pálamo pass. This last is much the largest, being three quarters of a mile or more long. The water in all is fresh and very clear. In this vast region of alps and ice, it will be readily understood that habitable spots and cultivated fields are few and far between. They are found only in the lower valleys of the Chandra and Bhága, the remainder of the canton being desolate and completely uninhabited, save when, for a few weeks in summer, the Kúlu shepherds bring up their flocks for pasturage. The inhabited part of the Chandra valley is called by Láhaulis Rangloi, that of the Bhága, Gárá, and that of the Chandra-Bhága, Pattan.

The scenery in Láhaul is almost oppressive from its grandeur, and it is wild and desolate, for the villages and cultivated lands are mere specks on these vast mountain slopes. But there is something pretty and smiling about the near view of the villages, especially in Pattan and the lower part of Gárá. There is nothing striking in the flat-roofed two-storeyed houses, which are massed together in one or two blocks, so as to give in-door communication in winter; but the clumps of pollard willows standing in plots of smooth green turf, and the terraced fields neatly kept and waving with thick crops of wheat or barley, are pleasant to look at. On the banks of the fields and under the small canals are the *dang* or hay fields, in which the grass grows luxuriantly, mixed with bright flowers as in an English meadow, and here and there in bush or hedge are wild roses, bright crimson or bright yellow, and wild currant or gooseberry trees. Wherever water is brought, all this verdure springs up, but without irrigation the ground is so nearly barren that not only no crop will grow, but there is so little grass that at a short distance you would think there was no green thing on it. This description, however, does not apply to the upper villages in Gárá and the greater part of Rangloi; here there are few or no trees or bushes round the villages which have a very bleak look, but the grass grows thick and green on the hills without irrigation. In a few places the slopes immediately above the villages are thinly covered with *kail* (*Pinus excelsa*) or pencil cedar (*Juniper excelsa*) and higher up, here and there, there are patches of birch wood. Near the villages on the road-sides are long dykes or walls of stone from four to five feet high and a yard or more broad, on the top of which are placed slabs or round stones, on which the *ommáni pádme hún* and other Buddhist texts or *mantras* are inscribed. *Chodhten* or *Dangten*, which are curiously-shaped conical-buildings erected in honour of some saint or incarnation or as the mausoleum or relic temple of some *lámá* or great man, are found in the same situations. Above the villages, sometimes on the hillside and often under the shade or on the very face of a precipice, are seen the *gonpas* or monasteries of the *lámás* with flags flying and whitewashed walls. The average elevation of the cultivated and inhabited portion of Láhaul is estimated by General Cunningham at over 11,000 feet. Mr. Lyall, on the other hand, puts it at something less than 10,000. The highest villages are in the lower part of the valley of the Bhága, where one, named Kangser, is mentioned by Mr. Lyall at an elevation

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The Chandra and Bhága.

of 11,345 feet. Darcha and Khoksar, the highest villages in the upper valleys respectively of the Bhága and Chandra, are about 10,800 feet above the sea.

The source of the Chandra is in a huge snow-bed, more than 16,000 feet above the sea, on the south-east slopes of the Bára Lácha pass. From its very commencement a considerable stream, it becomes quite unfordable a mile from its source. Its course is south-east as far as the angle between the Kanzam range and the mid-Himalaya, a distance of 55 miles. Here, turned by the mountains, the river sweeps round to the north-west and skirts the base of the mid-Himalaya until it is joined by the Bhága at Tándi after a course of 115 miles. Its fall from its source to Tándi averages only 65 feet per mile. For the first 75 miles the valley of the Chandra is entirely uninhabited; the hills sweep down wild and barren to the river, and end in broken cliffs, the base of which is choked with the *débris* of decomposing rock. Above, the scene is equally desolate. Not a tree or a bush breaks the monotony of the bleak hill sides, and grass even disappears at no great height. The pasturage, however, though scanty in appearance, is of a quality much valued for sheep and goats, and is annually sought by large flocks driven up in July and August from Kúlu and even Kángra. A lake, called the Chandra Tal, near the Pálamo pass, is a favourite halting-place for the shepherds. The lake is three-quarters of a mile or more in length and of considerable width. It is fed by springs and the melting snows, and the surplus water runs by an outlet into the Chandra.

The first signs of permanent habitations are met with opposite the Hamtá pass at old Khoksar, where there is a village occupied by five families some 14 miles above Koksar at the foot of the Rohtang pass. Here "the river enters on a less uninviting country; the valley widens considerably in several places, and there is a good deal of cultivated ground on the right bank, while on the left are a few scattered trees." As Ghondla is approached the country on the northern side still opens, and cultivation increases. The hamlets are larger, and the houses better built, and surrounded with groves of *pípal* and willow. The northern mountains too take a gentler slope; but on the south, on the other hand, they hang over the river in precipitous masses. Opposite Ghondla a precipice rises like a wall 11,000 feet sheer above the river-bed.

The glaciers of the hills in the interior threaten the river in more places than one. The most noted glacier is that known as the *big shigri** at the south-eastern extremity of the interior range of hills. A fall of this glacier in 1836 caused a stoppage in the course of the river, and a cataclysm, the marks of which are still plainly visible throughout Láhaul at a great height above the level of the river. Captain Harcourt, who crossed the glacier in 1869, puts its width at nearly two miles; and, he adds, it "is steadily subsiding and every year is getting lower and lower". In another passage after alluding to the cataclysm of 1836, he says: "There can be little doubt, judging from the quantity of ice collected on the flanks

* *Shigri* is the local term for any glacier.

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of the mountains that bound the river, that at any day such a disaster may again occur."

The Chandra and Bhága.

The Bhága, rising on the north-west slopes of the Bára Lácha pass, has a course of 65 miles to Tándi, and an average fall of 125 feet per mile. For 30 miles, the valley resembles that of the Chandra, but in its lower part is rich in cultivation, large tracts of level and arable land lying between the mountains and the river. The banks of the stream itself are steep and rocky. It is in this valley, some five miles from Tándi, that Keylang, the principal village of Láhaul, is situated. The Chandra-Bhága, or Chenáb, after the junction of its two heads, continues to flow north-west with a fall of about 30 feet per mile, until at Tirot, 16 miles below Tándi, it passes into Chamba.

Bridges in Láhaul.

The rivers in Láhaul are crossed by means of suspension bridges of from 50 to 150 feet span, made of thick ropes of twisted birch twigs. Three ropes form the roadway, and two hand-rail ropes hang above, one on either side, and are attached to the roadway by small side ropes, fastened at intervals of a foot or two. The best of these bridges are passable for sheep and goats, and without danger if the sides are wattled in with wicker work and slabs of stone placed on the roadway. In a high wind many of them are dangerous to cross, even to a native of the country. They are called *chúgzam* in Tibetan, and *jhúlá* or *áwá* in Hindí. The proper *jhúlá* is a different kind of bridge, which is not used in Láhaul. It consists of a seat in a loop hanging from a wooden saddle, which rides on a cable of thick grass rope, and is pulled across by a gay line. *Ghardrú* is another name for this kind of bridge, which you use in crossing the Satlaj, the U'l and other rivers. Of late years, on the main road from Kúlu to Léh, the Chandra and Bhága rivers have been bridged with *sanga* bridges passable by cattle and horses. The *sanga* is composed of whole trunks of pine or cedar built into embankments on either side of the river in double or triple tiers, each tier projecting further from the embankment and supported by a prop on the end of the tier below. Two long trunks rest on and connect the ends of the highest tiers on either side, and form the roadway.

Climate of Láhaul

The uppermost village in Rangloi is Purnia Khoksar, and in Gárá, Dárcha. Both these are about 10,800 feet above the sea; but there are higher villages lower down the valley in Gárá. For instance, Kangser (*i.e.*, the big house), where Wazír Tára Chand lives, has an elevation of 11,345 feet. Mr. Lyall estimates the average elevation of the cultivated or inhabited portion of Láhaul at a little less than 10,000 feet; while General Cunningham puts it at over 11,000. The mean temperature at Kardong in the valley of the Bhága is given in Messrs. Schlagintweit's tables as follows :—

March	46°	Fahrenheit.
June	59°	"
September	45°	"
December	29°	"
Year	44·9°	"

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Climate of Láhaul.

No better place than Kardong could have been selected to show the average temperature of the inhabited part of Láhaul, but the differences of temperature are very great. In the upper part of the Chandra valley near Khoksar, the snow lies round the villages till the end of May, whereas in the valley below the junction of the rivers, the cultivators contrive to sow and reap two crops during the spring, summer, and autumn. The air is very pure and dry. Meat once dried will keep for any number of years. There is very little sickness of any kind, and goitre appears to be unknown. The influence of the monsoons is hardly felt. In July and August there are a good many showers of rain in the lower part of Láhaul, and for a few miles on both sides of the Rohtang pass, through which low gap a few clouds contrive to steal. But, generally speaking, there is almost unbroken cloudless weather in the summer half of the year, and indeed up till January, when the heavy falls of snow usually commence. In some years some villages are completely buried in snow. Avalanches fall in spring and summer, and occasionally cause serious loss of life. Not many years ago a glacier slipped and utterly buried a village in the mouth of the Yácha valley, not a soul escaping. An old man who had gone up the mountain for some purpose a day or two before the catastrophe is reported to have said on returning that his heart misgave him that something was about to happen, as he had seen a band of strangely-dressed people dancing and holding high revel at the top of the glaciers, who must have been fairies. Of course the words of the seer were set at naught. According to Captain Harcourt, spring may be said to commence in Láhaul about the middle of April; frosts set in towards the close of September,

"though the three last months of the year are generally singularly clear and fine. By January dead winter commences, and from then till April the country is covered with snow to a depth of eight or ten feet, the villages in the higher altitudes being completely submerged." The cold even in summer is at times rendered "unendurable by bitter winds, which usually spring up after mid-day, blowing like a hurricane at 3 or 4 P.M., and only subsiding into a gentle breeze after the sun has set. The nights are invariably calm and quiet."

Configuration of *wazíri* Spiti.

Spiti is in shape a triangle; the side which separates it from Láhaul and Kúlu to the west being formed by the Kanzám ridge and the mid-Himalaya; the opposite side which separates it from Ladákh and Chinese Tibet, by the western Himalaya; and the base which separates it from Kanáwar, by that part of the mid-Himalaya which, under the name of the Mánirang range, runs along the north side of the Satlaj. The base measures about 58 miles, and a line from base to apex about 60 miles. The Spiti river rises in the apex of the triangle, and runs down its centre till it nears the base, where it inclines to the left and goes out at the north-east corner. In the south-west corner is the Pín valley, with its river of the same name, a tributary almost as large as the Spiti itself. Pín contains some eleven villages, and these are the only villages out of the main valley on this side, as the rest of the streams which join the Spiti from the mid-Himalaya, though of considerable length, flow in

narrow rocky gorges shut in by high precipices. On the other side of the main valley for two-thirds of its length from the base, there are high valleys or tablelands which contain some ten villages.

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The District.

Configuration of *wazirí* Sipti.

The mountains of Spiti are more lofty than those of Láhaul. In the outer-Himalaya is one peak of 23,064 feet, and many along the whole line are considerably over 20,000. Of the mid-Himálaya, two peaks exceed 21,000 feet, and in the southern range the Mánirang is 21,646 feet in height. From the main ranges transverse lines of mountains project far into the valley on either side, leaving in many cases only a narrow interval through which passes the Spiti river. Even these minor ranges contain peaks, the height of which in many instances exceeds 17,000 feet. The mean elevation of the villages in Spiti is considerably higher than in Láhaul. Mr. Lyall puts it at 12,000 feet. Several villages, he says, must be more than 13,000 feet above the sea, and one or two as high as 14,000. General Cunningham gives as the mean elevation of the Spiti valley, 12,981 feet.

Rivers.

The Spiti river, by which the drainage of the whole valley is collected, rises in the angle between the Kanzam and outer Himalayan ranges at the base of a peak 20,073 feet in height, and after a south-easterly course of ten miles is joined by another stream from the south-west, of nearly equal volume, the Lichu, which drains the mountains on either side of the Kanzám pass. Hence it flows eastwards for thirteen miles, washing the base of the outer Himalayas; then turning south-east it maintains this direction with no material deviation till it reaches Máni at the base of the southern hills. Here it sweeps eastwards and ultimately leaves Spiti at its north-east corner by a narrow gorge hemmed in on either side by lofty mountains. In Basáhir it turns southwards and joins the Satlaj after a course of over 120 miles, its fall averaging about 60 feet per mile.

The principal tributaries of the Spiti upon its left bank, are the Kibjuna, the Tánmu, the Lágudársi, the Párang, the Shilla and the Lingti. All these have their rise in the outer-Himalaya, and running in deep beds with precipitous sides, are quite valueless for purposes of irrigation. The Lágudársi rises in the Tákling pass, and the Párang in the pass of the same name. The Lingti, which rises in the highest peak of the whole range, is a considerable river and has a course of over thirty miles. On the right bank, the principal affluents are the Giundi, the Rátang, and the Pín. The Giundi has a course of about twenty miles, the Rátang, of rather more than twenty The Pín is described in greater detail below. The mountains drained by these and other river streams of the southern side of the valley, are utterly barren and uninhabited. The hills are devoid of vegetation; and the valleys, abrupt, rocky and shut in by precipices, are in many instances choked in with *débris* through which the streams have cut for themselves broad courses, sometimes from 300 to 500 yards in width, and having "straight sides like the banks of a canal" from 200 to 300 feet in height. The Pín is the most important tributary of the Spiti. It rises in the angle of the mid-Himalaya and Mánirang ranges, and with its affluent, the Parakio, or Parakís, a stream of nearly equal volume, drains fully one quarter of the Spiti valley.

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It joins the Spiti after a course of 45 miles a short distance above Dankar, the principal village of the valley. The width of its bed near its mouth varies from 300 to 800 yards. The greater part of its course is through an uninhabited country, its valley forming no exception to the description given of the other streams which join the Spiti from the south and west. Near the mouth of the valley, however, the country opens, and affords space for cultivation. Here there are eleven villages, the only inhabited spots, not in the valley of the main river itself, in the southern half of Spiti.

Character of the Rivers : Bridges.

Running in deep courses, the sides of which are steep and friable, the water of the Spiti rivers is valueless for purposes of irrigation; and although artificial watering is a necessary condition for the production of a crop, and a plentiful supply of water, most plentiful in the hottest season, passes at his feet, the cultivator has to be content with the meagre supply obtainable from streamlets having their rise in the smaller ravines, some of which run low, or dry completely up before the close of the summer months. The water of the rivers, heavily charged with silt, is turbid and yellow in appearance. The flow is seldom deep, being distributed over broad courses, and often broken up into independent channels. The current, however, is sufficiently rapid to render fording, where not quite impossible, a matter of difficulty and danger; and when the streams are full, the ominus sound may be heard of rolling boulders knocking one against the other. Bridges, on the other hand, are rare, and cannot in any case, except that of the new *sangha* bridge at Rangrig over the Spiti river, be passed by the *yaks* or ponies with which most Spiti men travel. The people therefore are compelled to ford, and lives are frequently lost in consequence. At two points, above Kája and below Lithong, where the main stream is suddenly collected into a narrow channel by ridges of rock, *sanga* bridges have been erected for foot traffic, but the biggest timber in Spiti is too light for the construction of a bridge passable by *yaks* or ponies. Below Máni the river runs in a narrow channel and is crossed in three places by *jhúla* bridges.

Villages and scenery in Spiti.

On the Spiti the first inhabited spot is Losar twelve miles from the Kanzam pass. From this point downwards villages are frequent, occupying every available corner in the valleys, both of the main streams and of its tributaries from the north. A traveller passing down the Spiti valley would never suspect the existence of villages in these lateral valleys, for the streams which drain them run in deep canons or chasms with precipitous sides cut in the rock, and nothing can be seen but the mouths of these gorges from the main valley. Major Hay, in his account of Spiti, says that the soil is composed of lime and sandstone. It is evident that a river very easily cuts itself a deep channel in this formation, which is only hard so long as it keeps dry; and as very little rain falls, and the snow melts gently, the banks of the cutting remain very perpendicular. Curious examples of this quality of the soil are seen in many places, where the ground has melted away round certain points protected by slabs of slate or shale, leaving the slab high in the air supported by fantastic pillars or arches of the softer formation. One bad result of this peculiarity is that [illegible] for irrigation

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is the great want in Spiti, yet the river itself and its tributaries, fed from immense glaciers, and at their fullest in the hottest weather, supply none; their beds are too deep, and their sides are too steep and friable, so that the *zamíndár's* only resource is in the water of small streamlets which flow from small ravines in the face of the mountains which shut in the main valley. Some of these dry up altogether, and others run very low towards the end of the summer. The main valley looks as if it had consisted originally of a level plain from a mile to two miles wide, but the greater part of this plain has been carried away by the river which now runs in rapid shallow streams scattered over a very broad bed shut in by steep cliffs; the remains of the plain form plateaus above the cliffs, and it is on these plateaus that the villages stand. From the plateaus the mountains rise up in long steep smooth slopes of *débris*, till near the top, rocks rise out of the slope in the shape of walls or jagged ridges, and end the view. The plateaus and slopes of *débris* look brown and bare; and the rocks are of all colours, shades of red and yellow predominating. There are no trees, and to get sight of green grass you must go up into the high lands on the left bank already mentioned. All available water seems to be carefully reserved for the fields, and there are no *dang* or irrigated hay-fields as in Láhaul. In place of hay a kind of thistle and a vetch, which grow wild in the valleys, are cut and stored for winter fodder. At the head of the valley there is a kind of bush willow which grows in the bed of the river, and lower down a prickly shrub (*Hippofa salicifolia*) is common in the same position, but they are neither big enough nor green enough to alter the prevailing barren tints of the scenery. At the lower end of the valley a few *shokpa (Juniperus excelsa)* and poplar and willow trees are to be seen. These, with the exception of a kind of dwarf birch which is found in one or two places, furze, broom, wild rose, and currant bushes, comprise all the trees and shrubs of the country. The Pín valley is more absolutely bare of tree or bush than any other part of Spiti, but there is more grass than in the main valley, which is probably due to a greater rainfall. In spite of the utter want of verdure, there is a great deal of beauty in the scenery; the hills near at hand have very quaint and picturesque outlines, and their scarped sides show a strange variety of strata, each with a different tint of colour; above them a glimpse is caught of some snowy peak standing back against a very blue sky; in front are the bold sweeps of the river and the cliffs, supporting the plateaus, upon which, at long distances, the white houses and green fields of the villages are conspicuous. All this, seen through an excessively clear and pure atmosphere, makes as pretty a picture as is possible in the absence of verdure and blue water. The only blue water in Spiti is contained in one or two lakes, to see which requires a long climb out of the valley; there is a small one above Dankar, and another of considerable size at the foot of the Mánirang pass. The water in the rivers is always thick and yellow, an unusual thing in the Himalayas, and due of course to the

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formation of sandstone and lime before alluded to. The valley is similarly described by Mr. Theobald:—

"All along the course of the Spiti river are seen old river terraces or deposits of shingle and sand, reaching to a height of some 400 feet above the present river level. Behind these regular deposits, rise almost mountainous accumulations of *débris*, precipitated by frost from the abruptly scarped limestone cliffs bounding the valley. The height of this gravelly mass mainly depends on the height of the cliff at whose base it has accumulated, but not uncommonly reaches to 1,500 or 2,000 feet above the river." In the depth of the valley the soft soil of the cliffs which shut in the river-bed has been hollowed out by the action of time and water into fantastic shapes. "Out of a soil of clay and bold rock," writes Captain Harcourt, "uprise rough monument-like masses that are not a little peculiar in appearance, for they are crenelated and honey-combed all over with deep holes and apertures as if scooped out by art, supporting on their summits great boulders of stone which in all probability have kept the masses underneath from wearing altogether away."

Climate of Spiti.

The seasons in Spiti correspond generally with those of Láhaul; though the spring is somewhat later, and the winter of longer duration. The mean elevation of the villages is considerably higher than in Láhaul, averaging 12,000 feet or over, and rising as high as 14,000. Snow begins to fall in December, and remains on the ground until the end of April, but seldom exceeds a depth of 2½ feet, which is less than in Láhaul. The cold during the winter is very severe and is aggravated by violent and piercing winds. Slight showers of rain fall in July and August, though the district is beyond the regular influence of the monsoon; severe frosts set in before the close of September, in which month Mr. Lyall records that a stream of water he had observed at night running down a slope from a broken canal, was turned into solid ice by the morning. "The climate," he adds, "is a remarkably healthy one; excepting a few simple complaints, such as colic or rheumatism; sickness appears to be almost unknown." He saw in his sojourn in the valley no cases of goitre or critinism, and remarks that "the muscular development of both men and women looks large and hard compared with that of the people on the south side of the Himalayas." In the summer Captain Harcourt records that the days are exceptionally hot. The mean temperature of the Upper Spiti valley is given in Messrs. Schlagintweit's tables as follows:—

January	17°
April	38°
July	60°
Autumn	39°
Year	39·4°

Flora.

For an account of the flora and vegetable productions of Láhaul, reference should be made to Vol. X of the Linnean Society's Journal, which contains an excellent paper upon the subject by Dr. J. E. T. Aitchison, a Civil Surgeon on the Punjáb establishment, and late British Joint-Commissioner at Léh. The hills of Spiti are, as has been already stated, bare and devoid of forest. At the head of the valley there is a kind of bush willow which grows in the

bed of the rivers, and lower down a prickly shrub (*Hippofa salicifolia*) is common in the same position. At the lower end of the valley there is a sprinkling of pencil cedar (*Juniperus excelsa*—locally *shokpa*), poplar and willow trees, which, with the addition of a kind of dwarf birch (of which occasional specimens occur), furze, broom, wild rose and currant bushes, complete the catalogue of trees and bushes in the country. The Pín valley is more absolutely devoid of forest growth than any other part of Spiti; but, owing probably to a more liberal rainfall, is comparatively rich in grass.

CHAPTER II.

HISTORY.

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History.

General history of the trans-Himalaya country of Láhaul and Spiti.

Láhaul and Spiti do not form a part of the country described by Mr. Barnes as "hills from time immemorial inhabited by Hindú races living under the Government of their native kings." On the contrary, they are properly Tibetan countries, which originally had no connection with India, and were included in the empire of Great Tibet. According to General Cunningham on the break up of this Empire in the tenth century many of the outlying districts were formed into independent kingdoms, and in this way a chief of the name of Palgyi Gon formed the kingdom of Ladákh, of which Láhaul and Spiti were the southernmost provinces. But from this time down to the conquest and re-consolidation of the kingdom in A.D. 1580 or 1600, by Chovang Námgyál (ancestor of the last dynasty of kings or *giálpos* of Ladákh), nothing is known of Ladákh history. Mr. Lyall writes :—

"Moorcroft says that Ladákh was a province of Tibet, governed as to temporal or civil matters by an independent prince, and as to spiritual matters by the Pontiff of Lhásá. I think he here very truly describes the old constitution of the country. Among Buddhists the spiritual province is a very extensive one, so that there was in fact a divided government, the traces of which remain to the present day. It may be noted that all over Ladákh there are to be found vestiges of old forts which are commonly attributed by the natives to the time of the *mon ráj* or government. This same word *mon* is, I believe, used by the Bhots or Tibetans as a general name for the Hindú races in Kúlu or elsewhere, and the *mon ráj* is generally understood to have come from the south ; but this is only matter of obscure tradition, which I have picked up myself from one or two Tibetans, and if there is any foundation of truth in it, it dates back to remote antiquity.* The first occasion within historic times on which Ladákh became in any degree politically dependent on India would appear to be in A.D. 1687-88, when in return for aid given against an invasion of the Sokpas or Kalmach Tartars, a small tribute began to be paid to the governor of Kashmír as representative of the Emperor of Delhi ; but a similar tribute seems to have been paid at the same time to the Government of Lhásá.† I may mention here that there are traditions in Láhaul which show that this invasion of the Sokpas extended thereto. Some curious

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* There is a legend current among the common people of Kángra which may have some connection with this Tibetan tradition. It is to the effect that a Rája from the south, named Amán or Mán, led an army all through Northern India and the adjacent countries, seeking for a power which would oppose him in the field, and finding none. At length he reached the lake in Tibet at the source of the Satlaj, now called "Mán Talái or Mán Sarowár," and, in pride and exasperation, threatened heaven with his sword ; whereupon he and his whole army were overwhelmed in a snow storm and perished.

† Moorcroft mentions that the Giálpo at the same time became a Muhammadan ; his son recanted, but continued to pay the tribute to the Mughal Emperor. Change of faith seems to have been easier in those days ; the wife of the Giálpo, of Moorcroft's time, was by birth a Muhammadan princess.

subterranean tombs, with rough masonry walls, which are ocasionally uncovered by the slip or break of the ground, are sometimes attributed by the Láhaulis to these Tartars."

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After the break up of the Delhi Empire, the Rájas of Ladákh continued to pay the tribute to the Sikh governor of Kashmír till their country was conquered and annexed to the Punjáb in A. D. 1835 by a Dográ force under *wazír* Zoráwar, sent by Rájas Dhián Singh and Goláb Singh Jamúwála.

History of Láhaul

The district of Láhaul finds historic mention as early as the seventh century of our era, being alluded to as a district to the north-east of Kúlu by the Chinese pilgrim Hwen Thsang under the name of *Lo-hu-lo*, "which is clearly the *Lho-yal* of the Tibetans and the *Láhul* of the people of Kúlu and other neighbouring States." * It is probable that the country was from the earliest times a dependency of Tibet, its population being mainly of Tibetan origin, and its name, translated by Mr. Lyall, "southern district," affording in itself a clear indication of its subjection in early times to a northern power.† When the Tibetan Empire was broken up in the tenth century,‡ Láhaul was probably included in the kingdom of Ladákh formed out of the wreck by a chieftain named Palgi Gan. In what manner and at what time its separation from Ladákh took place, it is impossible to ascertain; but the traditions of the Láhaulis go to show that the separation is of long standing, and the following facts seem to prove that it took place before the second consolidation of the Ladákh kingdom under Chovang Námgyál, ancestor of the last dynasty of kings in Ladákh, which took place in A.D. 1580 or 1600. In the notice of the provinces acquired by him and his successor, Singhi Námgyál, some time between A.D. 1580 and 1660, and those divided among his sons by the latter (given in Cunningham's Ladákh from historical documents preserved by the Lámá) Láhaul is never mentioned, though Zánskár and Spiti, which lie to the north and north-east of Láhaul, and almost separate it from the rest of Ladákh, are mentioned when acquired, and also as forming the share of the kingdom allotted to Singhi Námgyál's third son. It is probable that in the confusion preceding the reconsolidation of the Ladákh kingdom by Chovang Námgyál, Láhaul became independent, and remained for a short time governed by *thákurs* or petty barons of small clusters of villages. Four or five of these families have survived up to the present day, and are still in possession of their original territories which they hold in *jágír*, subject to payment of tribute or *nazrána*. The tradition of a period of government by petty independent *thákurs* is in every one's mouth in Láhaul, and the vividness and particularity of the traditions show that they do not date from any very remote times. Mr. Lyall writes :—

"It is not likely, however, that this period of perfect independence was a long one, and I surmise that soon after its separation from Ladákh, the

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* Cunningham. Anc. Geog., Vol. I., p. 142.

† Not necessarily to the kingdom of Ladákh, as supposed by Mr. Lyall; for this kingdom was not, according to General Cunningham, founded until the break up of the Tibetan Empire in the tenth century, whereas the name is certainly as old as the seventh.

‡ Cunningham.

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whole of Láhaul became tributary to the Rája of Chamba, and that the part now forming British Láhaul was subsequently transferred from Chamba to Kúlu. I have remarked points in one or two Láhaul traditions which support this view, and would agree with the account given by the present representative of the Kúlu Rája's family according to which his ancestor in the seventh generation, Rája Bidhi Singh, acquired Láhaul from Chamba. There is no reason, I think, to doubt the correctness of the account as to time, and it fixes the date of the first acquisition of British Láhaul by Kúlu at about 200 years ago. The Rájas of Chamba must have conquered the country before A.D. 1600, or Chovang Námgyál would have annexed it to Ladákh, but they must have governed through the *thákurs* and interfered very little, or there would be clearer traces of their seventy or eighty years' rule in the Láhaul traditions. As I have said before, I believe the Kúlu Rája's account to be correct as to time; but the explanation given in it, that Bidhi Singh got Láhaul as dower with a princess of the Chamba family, is generally discredited as a boastful attempt to increase the honour of the family by the invention of an alliance to which the Rája of Chamba would never have condescended. Moreover, it seems quite opposed to all custom for a Hindú Rája to give territory as dower with a daughter, and the story is not told by the people, who, if asked, say that they imagine Láhaul must have been forcibly annexed. No doubt that was the case, and from that time the history of Láhaul is included in that of the Kúlu principality. Budh or Bidhi Singh was son of Rája Jaggat Singh, who was a contemporary of Sháh Jahán and Aurangzíb, and the date of the acquisition may therefore be placed approximately at 1700 A.D."

It would appear, however, that subsequently to this the Láhaulis continued to pay a small annual tribute to Ladákh, probably to avert forays and to keep the roads open for trade. Indeed the Láhaulis, without orders, continued to pay this tribute to the governor at Léh up to 1862, when our Government, being informed of the fact, prohibited its payment in future. Moorcroft says in his travels that four villages in Láhaul in his time (A. D. 1820) paid revenue to the Giálpo of Ladákh, though they acknowledged military fealty to the Rája of Kúlu. He mentions that Thákur Dharam Singh, of Keylang, was then the officer in charge of the country, and was treated with profound respect by the people. Mr. Lyall says:—"This I can well believe, as I have never seen deeper respect shown anywhere to any one than was shown to his son *thákur* Tárá Chand, the late *wazír*, by the Láhaulis when I first knew them." Láhaul passed under British rule in 1846, together with Kúlu to which it was subject.

History of Spiti.

After the first formation of the kingdom of Ladákh, Spiti appears to have now and again been separated from it for a time, and attached to some other short-lived Tibetan principality, or to the country governed from Lhásá itself. It was perhaps independent for a time, as it is mentioned in the records procured from the *lámás* by General Cunningham as conquered by Singhi Námgyál, king of Ladákh, in about A.D. 1630, and, allotted by him, with Zánskár, to his third son, Tenchog, in about A. D. 1660. Soon after, it was incorporated in the Guge principality, which lay to the east, in what is now Chinese Tibet, and was not restored to Ladákh till about A. D. 1720, when the king of Ladákh, at the conclusion of a war with Guge and Lhásá, married the daughter of the Lhásá com-

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History of Spiti.

mander, and took Spiti as her dowry. After this Spiti remained a province of Ladákh, but from its remote and inaccessible situation the country was always left very much to govern itself. An official was sent from Léh as *garpáon* or governor, but he generally disappeared after visits paid at harvest time, and left the real administration to be carried on by the *wazír* and other hereditary officers of Spiti, who again were completely controlled by the parliament of *gatpos* or *lambardárs* of villages and *tappas*. This is the state of affairs described in Moorcroft's and Gerard's Travels as existing near fifty years ago, and, with the exception of the absence of the *garpáon*, affairs are managed in much the same way at the present day. Spiti was always liable to be worried by forays. Gerard mentions that in A.D. 1776, or thereabouts, the Basáharís held the fort of Dankar for two years; and in Moorcroft's Travels Mr. Trebeck gives an account of a foray which had been made just before his visit by a large body of armed men from Kúlu. The Spiti people were not a warlike race, and paid a small tribute to all the surrounding States by way of black mail to escape being plundered. After the Sikhs had annexed Kúlu in 1841, they sent up a force to plunder Spiti. The Spiti men, according to their usual tactics, retreated into the high uplands, leaving their houses in the valley and the monasteries to be plundered and burnt. A few straggling plunderers from the Sikh force who ventured up too high were surprised and killed, and a few men were wounded on either side in skirmishes. The Sikhs retired when they had got all the plunder they could get, and did not attempt to annex the country to Kúlu or separate it from Ladákh. That was not done till A. D. 1846, when on the cession of the trans-Satlaj States after the first Sikh war, the British Government, with the object of securing a road to the wool districts of Cháng Tháng, added Spiti to Kúlu and gave the Jammu Maháraja other territory in exchange. In the autumn of the same year General (then Captain) Cunningham and Mr. Vans-Agnew fixed the boundary between Spiti and Ladákh and Chinese Tibet. For the first three years the collection of revenue was farmed to Mansukh Dás, *wazír* of the Rája of Basáhir. In the autumn of 1849, Major Hay, Assistant Commissioner of Kúlu, went to Spiti and took over charge. He spent the best part of the winter there, and submitted a valuable report, which was printed by order of Government: in it and in a tour in Spiti, published by Mr. Egerton, Deputy Comissioner of Kángra in 1864, a very full description of the country will be found.

CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

Chapter III, A.

Statistical.

Distribution of population.

The general distribution of population is discussed in Part I (page 52 *et seq.*) The population is naturally exceedingly sparse, being only 2·6 souls per square mile in Láhaul and 1·3 in Spiti. But in the former there are over 1,200 and in the latter about 1,000 souls to each square mile of cultivation. In Spiti we have a smaller number of souls per house and family than is recorded for any other portion of the Punjáb. The quotation from Mr. Anderson at page 21 explains the reason, and describes the constitution of the family in this wild Tibetan valley.

Increase and decrease of population.

The figures for successive enumerations are given in Part I (page 54). Mr. Lyall is of opinion that the huge increase shown in the population of Láhaul between 1855 and 1868 is due to more careful enumeration; though he remarks that there can be no doubt that the population did increase considerably by natural growth; and in a small degree by immigration from Zánskár and other countries to the north-west. With respect to Spiti, he there also attributes the great increase "mainly to better enumeration; for the population increases very slowly owing to the family arrangements which I have described, and the number of immigrants from Tibet has been inconsiderable." The increase since 1868 is thus discussed by Mr. Anderson :—

"In spite of these figures I am of opinion that there has been considerable increase of population in Láhaul. The Census of 1868 was taken after the pass leading from Kúlu to Láhaul was open, and so far as I am aware, no attempt was made to prevent double enumeration. The number given by the Census of 1881 shows the population that spent the winter in Láhaul. The number of Láhaulis in Kúlu in winter was great, and there were probably a good many in Simla also. Their presence in Lág Mahárája and Sahri accounts in part for the great increase in these *wazírís*. Láhaul has been very prosperous in trade, and generally prosperous in cultivation. Cultivation cannot extend much, as without irrigation there is no crop, but this has not much effect, as food is cheap in Kúlu and the Láhaulis are great carriers. The missionaries at Keylang have told me that they know that large sums of money are brought into Láhaul, though in outward appearances the people do not show much improvement. I think that probably the increase in Láhaul has been equal to that of Kulu.

"The population of Spiti in 1868 was 1,511 men and 1,513 women, total 3,024, and now it is shown as 1,358 men and 1,504 women, total 2,862. The decrease of 162 is almost entirely among the males, and this is in part due to the exclusion from enumeration of the males who were in Kúlu or on pilgrimage to Ráwalsir, &c. Women also leave Spiti, but not in such numbers as men. The population has probably not increased much, if any. The streams are cutting out lower beds for themselves, and land once irri-

gated and therefore cultivated is now lying waste. There is not much enterprise among the Spiti people, and their trade has not been increasing as in Láhaul."

Chapter III, B.

Social and Religious Life.

Proportion of the sexes.

In Láhaul the women outnumber the men in the proportion of 107 to 100, so far as the Census figures of 1881 show. But if the number of Láhaulis absent from Láhaul at the time of the Census be considered, the excess of women will not be so great; for it is customary to leave the old and infirm women behind in Láhaul when the rest of the family goes to Kúlu for the winter. In Spiti the figures show women to men in the proportion of 111 to 100. But this does not represent the normal state of the population, as many males were absent on a pilgrimage to Ráwalsir in Mandi at the time of the Census.

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

Houses and furniture.

The houses in Láhaul and Spiti are very different in appearance from those of Kúlu or Kángra; they are two and sometimes three storeys high with flat roofs; the lower storey is occupied by the cattle, horses, and sheep and goats; the upper one contains the rooms lived in by the family. In Spiti these rooms are commonly three in number, and surround on three sides an open court; one of them is the family chapel, which is ordinarily very well furnished with images, large prayer cylinders, religious pictures, books, and sacramental vessels; the others are good-sized rooms lighted by small windows hung with wooden shutters, the largest is about 20 feet square, and has a roof supported by a double row of upright posts. At the corners of the house are flag-staffs consisting of poles from which hang black *yaks'* tails. The walls are white-washed inside and out, and neatly topped with a coping of fagots. In Láhaul the houses are smaller, and less care and taste are expended in building and adorning them. Ordinarily the upper storey consists of an interior or winter room, an outer or summer room, and a verandah room open on the fourth side. In this verandah stands the loom; inside will be found large corn-chests made of slate* set in wooden frames, large stone bowls from Iskárdo, iron cauldrons, and cooking pots, an iron tripod or pot stand, some wooden dishes, and a few earthen pots from Kúlu. Many pack-saddles for sheep and goats are strewed about, and a few blankets and thick sheep-skin coats hang on the walls. Small holes in the wall serve the purpose both of windows and chimneys: bed-steads are unknown. Grass is stacked on the roof, and wood for fuel inside. This is a fair description of a house in the upper valleys of Láhaul; in the lower villages the rooms are larger and better ventilated. In Gárá many of the houses are built together in one block with connecting passages, by which communication is kept up in the winter without going out, which, when the snow is very deep, may be scarcely possible. Making thread is the chief occupation in winter; on fine days the loom is brought out, and some weaving done. Both men and women work the loom in

* Very fine slate in large slabs is to be had in Láhaul; the quarry is in Ghúsa on the mid-Himalayan range.

Chapter III, B.

ocial and Religious Life.

Láhaul. The furniture in a Spiti house has a general resemblance to that in a Láhaul one, but tubs and pails, the woodwork of which comes from Basáhir, are much used, and the churn for beating up the tea with salt and butter is never missing.

Food.

The Spiti men buy old cattle from the Láhaulis, and slaughter them in the autumn to furnish the larder for the six months of winter. In Láhaul cattle are not slaughtered now-a-days (except perhaps in some villages at the head of the Bhága valley, and there it is done with the greatest secrecy); but five or six sheep are killed in each house at the beginning of the winter: the flesh dries, and will then keep good for any number of years: the older the meat, the greater the delicacy to the taste of a Láhauli. The principal food of the Láhauli is buck-wheat, boiled whole and eaten as gruel, or roasted and made into flour, which is then baked into cakes or mixed with *cháng* beer, and formed into dumplings. Parched barely-flour made into porridge is the every-day food in Spiti. It is also eaten boiled with butter and green herbs into a kind of soup; wheaten-flour is generally eaten in this way in Láhaul. Butter and butter-milk are regular articles of diet in both countries. *Cháng*, a kind of beer brewed from rice and barley, is drunk generally, and tea and a kind of whisky by those who can afford it. All the people of Láhaul will eat sheep that have died a natural death; and Dágis (Lehri) Lehaís and Barárars will eat dead cows and bullocks; but it is said that the Hesis will not. Green food is never cultivated, though many wild plants and herbs are eaten as vegetables. Potatoes were introduced by the missionaries and are now grown in considerable quantity.

ress of Láhaul and Spiti.

In Spiti the ordinary dress of the men consists of a skull-cap, a long loose frock or coat of thick woollen cloth girt in at the waist by a long and broad sash, and a pair of boots, with leathern soles and cloth tops reaching to and gathered below the knee. Some who can afford it wear also a silk or cotton under-coat; the coat is generally the natural colour of the wool; the other articles are red, or red and black. Every man wears a loose necklace of rough lumps of turquoise, amber, and other stones mixed with coral beads. A bright iron pipe and a knife in sheath are stuck in his belt, from which hang also by steel chains his *chakmak*, or flint and steel, and tinder-box, a metal spoon, and a bunch of the most fantastically shaped keys. In the fold of his coat next the skin he carries a wooden or metal drinking cup, a tobacco pouch, some parched barley-meal, and other odds and ends. Many wear their hair plaited into a tail like Chinamen. If of a serious tone (a professing Buddhist, to adopt a phrase used among some Christians), he will never go out without a prayer-wheel in one hand, and a religious book or two slung on his back, and repeats the *Om máni* at every pause in the conversation. The monks, when not engaged in religious functions, go bare-headed, and wear a rosary of beads* instead of a necklace: the cut of their coat and boots is the same, but the cloth is dyed either red or yellow. Astrologers dress in red from head to foot. The women wear a coat, sash, and boots like the men, but the coat is always of a dark colour; they also wear

* These beads are sometimes bits of a human skull, on the *memento mori* principle.

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Dress of Láhaul and Spiti.

loose red trowsers, the ends of which are tucked into the boots, and a shawl over their shoulders; they go bare-headed, and wear their hair in a number of small plaits which hang down the back. On the top of their heads the married women wear a *pirák* or silver ornament from which depend strings of beads on both sides of their faces, and long tails of leather studded with coarse turquoises. The girls wear only a single turquoise threaded on the hair near the parting: this, like the snood in Scotland, is a sign of their being unmarried. In winter both sexes wear great-coats made of sheep skin with the wool on. In Láhaul the dress of the men is much the same as that worn in Kúlu, the only difference being that the coat is longer and of thicker and darker cloth, and that trowsers are always worn; the women, on the other hand, dress like those of Spiti, except that straw sandals replace the long boots. It is not easy at first to distinguish a Láhauli nun, if young, from a lad, as they shave their heads and dress like men.

Amusements.

Horse-racing and shooting with the long bow are amusements common to both Láhaul and Spiti, and are practised at meetings held at particular seasons. Prizes are given at the races, and the rider of the last horse is subjected to a good deal of ridicule and practical jocking. The target at an archery meeting consists generally of a pillar of snow with a leaf for a bull's eye. The archers excite themselves by treating the pillar as an effigy of some traditional tyrant, and cry out "let the Rana of Ghúsa have it in the goitre" or "give the Kárdang *naplang*, one in the eye." Stakes of cash or grain are shot for.* Both Spiti men and Láhaulis have almost always got dice about them, with which they amuse themselves by gambling at odd moments. Evening parties are common enough, at which much *cháng* or beer is drunk, and men and women dance a kind of quadrille or country dance together in a very brisk and lively fashion to the music of flageolets and tambourines played by the *Bedas*.

Constitution of the family.

In Láhaul as in Kúlu generally only one family lives in one house. The average number of souls is 5·7 per house and 5·5 per family. In Sára, that is the valley of the Bhága, it is common for several brothers to live together; but separation is becoming more common. In Pattan, where Hindúism prevails, division is the rule of the Spiti family. Mr. Anderson writes as follows :—

"The number of souls per house is only 3·6, and per family 3·3. This is the result of the peculiar custom prevailing in Spiti by which the eldest son on his marriage ousts his father from the 'big house' and is himself ousted in return. Primogeniture prevails in Spiti; and the eldest son in the father's lifetime succeeds to the ancestral property, and becomes responsible for the revenue and other burdens incidental to its possession. The younger brothers go to the ancestral cell in the *gonpa* (or monastery), where they are entitled to maintenance. Should a *lámá's* (or monk's) elder brother die without issue, he may resign the priesthood and take possession of the ancestral house. The eldest son has to give up to his father two or three fields by way of maintenance. I was told that it was considered no hardship for the father thus to resign in his son's favour. This custom has given rise to the following names":—

* Formerly the bow was the weapon both of war and of the chase in these countries. Mr. Lyall remembers meeting in Spiti a man from Great Tibet who carried a very well made and powerful sling as a weapon of defence.

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" *Kang chinpa*, or occupant of the big house, that is eldest son.

" *Kang chungpa*, or occupant of the small house, that is the father.

" *Yang chungpa*, or occupant of even a smaller house, that is the grandfather.*

" The grandfather gets a field for his maintenance, but not from the *kang chinpa*. His own son, that is the father, is considered responsible, and not the grandson. *Dútalpa* is one who has nothing but a house, being literally a smoke-maker (*dut*=smoke.)"

Custom of inheritance in Láhaul.

The custom of primogeniture prevails in the *thákur's* families of Láhaul. On the death of the father the eldest son succeeds. As long as his brothers live with him, they are maintained and called little *thákurs*, but when they set up house for themselves, they get a small allotment of *garhpan*, under the name of *dotoenzing* or younger son's land, upon which they have to maintain themselves. After lapse of two or three generations the descendants of younger sons become like other landholders and have to do some service or pay some rent to the *thákur*. Among the subordinate landholders all sons are considered entitled to equal shares of their father's holding, but in practice they seldom divide, and live on with wife, land, house and chattels in common. When asked to defend this repulsive custom of polyandry, they say that their holdings are too small to divide, and that experience shows them that it is impossible for two sisters-in-law, with separate husbands and families, to live together, whereas two or more brothers with a common wife can agree. In Pattan, where the Hindú element prevails in the population, and where the holdings are somewhat larger and more productive, many brothers have married separately, and divided house and lands. A very few have done so in Gárá and Rangloi also. In such families the custom which has hitherto prevailed, with regard to inheritance of the shares of brothers who die without issue, is quite clear; such share has always gone to the brothers with whom the deceased lived in unison, or to his issue, to the exclusion of all claim on the part of the separated branch of the family. The most exceptional point in the custom of inheritance prevailing in Láhaul is the fact that, in default of sons, a daughter succeeds to her father's whole estate in preference to nephews or other male kinsmen, provided that, before her father's death, she has not married and settled down to live on her husband's holding away from home. If she is married and living with her husband in her father's house, she succeeds, and if she is unmarried, she can hold for life as a maid, or can at any time marry and take her husband to live with her. Supposing such a husband and wife to die without issue, it appears to be doubtful who would have the best claim to succeed them; whether the next of kin to the wife or to the husband. But it is agreed that the survivor of the two might lawfully give the estate to any member of either of the two families.

Custom of inheritance in Spiti.

The constitution of the Spiti family has just been described as a system of primogeniture whereby the eldest son succeeds in the lifetime of his father. The working of this system in the case of

* *Kang*, house ; big ; *chung*, small ; *pa*=*wála* (Hindi) ; *yang*=*aur* or *par*, as in *pardáda* (Hindi), one beyond.

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Custom of inheritance in Spiti.

proprietory holdings of the first class is described in Section D. In the case of the little plots held by people of the *dotul* class, father and son live on together, as the land is too small to be divided, and there are no responsibilities which the father could transfer with the land to the son. In the same way two or more brothers of this class live on together, often with a wife in common, till one or other, generally the weakest, is forced out to find a subsistence elsewhere. Working for food or wages, and not the plot of land, is the chief source of subsistence to these people. Sometimes the son of a *dotul* becomes a monk, but, as a rule, this profession is confined to the younger sons of the regular landholders, who take to it of necessity, but get as maintenance the produce of a field set aside as *tao* or *tázing* (from *tába*, another word for *lámá*). It is, however, only the second son who is entitled to claim *tázing*, and many do not take it from their elder brothers, and have all in common with him, including their income from begging, funeral fees, &c. This is to the advantage of the elder brother, as a celibate monk's expenses are of course very small. When there are more than two brothers, the younger ones, though they cannot get *tázing*, are considered entitled to some subsistence allowance from the head of the family, but in return they do certain kinds of work for him in the summer, during which season only the elder monks remain in the monasteries. For instance, as long as they are *chamba* or *getsal*, that is, neophytes or deacons, and not *gelong* or fully-ordained monks or priests, they will carry loads and do all field work except ploughing; when *gelong*, they will cook, feed cattle and sheep, and do other domestic services, but not carry loads or cut grass or wood. But "once a monk always a monk" is not the law in Spiti. Supposing the head of a family to die and leave a young widow, with no son or a son of tender age only, then the younger brother, if there is one, almost always elects to leave the monastery, and thereupon he is at once considered his brother's widow's husband. She cannot object, nor is any marriage ceremony necessary. If there was a son by the elder brother, he of course succeeds when of full age, and his mother and uncle retire to the small house, and the other sons, if any, go into the monasteries in the usual way. So, again, if the head of the family has only daughters, and having given up hope of getting a son, wishes to marry one of the daughters and take her husband into the house as a son and heir, it generally happens that the younger brother in the monastery objects, and says that he will leave the priesthood and beget a son. In such case his right to do so is generally allowed: sometimes he will marry a wife to himself, and put his elder brother in the small house; sometimes, by agreement, he will cohabit with his sister-in-law in hope of getting a son by her. A monk who throws off the frock in this way has to pay a fine to his monastery. Many decline to become laymen: this is a rule in the case of those who have attained to the grade of *gelong*. Where the *lámá* brother declines, then it is agreed that in the lower part of the valley (*i.e.*, *kothís* Pín and Sham), the father or widow-mother can take a son-in-law to live in the house and succeed as son and heir, and no kinsmen (if there are any) can object. In the upper part of the

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valley this right does not appear to be so clearly established: the objections of near kinsmen are sometimes attended to, or a field or two given to them by way of compromise. Kinsmen, however, are of course very few, as the only way in which a younger brother can found a separate family is by becoming son-in-law and adopted son to another landholder. Such a man might claim on behalf of his younger son, but not on his own behalf or that of his eldest son, as it is a rule that for each holding or allotment there must be a separate resident head of the house to do service for it, as well as pay the revenue. Sometimes an illegitimate descendant of the family, who has been living on the estate as a *yáng champa*, will claim as a kinsmen and succeed, but he cannot be said to have any absolute right or title. Unmarried daughters of a landholder are entitled to maintenance from their father, brother, or nephew, that is from the head of the family for the time being; he must either let them live in his house on equal terms with his own family, or must give them a separate house and plot of land; they forfeit their claim if they go away to live in any other man's house, but no other act of theirs will entitle their father or his successor to cast them off, or resume the house and plot of land once given during their life-time. Many women live and die as spinsters in their father's or brother's houses: their chance of marriage is small, as all younger sons become monks, and the monks are bound to celibacy (except in Pín *kothí*), and bigamy is only allowed in the case of the head of a family who has no son or expectation of getting one by the wife he first marries. In case the brother-in-law of a widow does not come out of the monastery to take his deceased brother's place, or in case there are no brothers-in-law, the widow can marry again, and does not forfeit her interest in the estate by so doing so long as she continues to reside on it; on the contrary, in default of issue by the first husband, the children by the second will succeed to the estate. She can marry any person of the same class as herself: if there happens to be a near kinsman available, she would be expected to select him, but whether it would be absolutely obligatory on her to do so is not quite clear. A marriage feast is given to celebrate the event.

Customs and ceremonies connected with births, marriages, funerals, &c.

The best general account of the social customs of the Botiás will be found in General Cunningham's *Ladákh*; but in the country now under discussion, and especially in Láhaul, the practice of the present day be found to differ in some details. The religious ceremony consists in almost all cases in the simple reading of prayers or passages from the holy books by a *lámá*, while the whole company of men and women sit round with clasped hands and down-cast eyes, and repeat the verses after the *lámá*. The social celebration of all these events consists mainly of feasts in which much *cháng* is drunk. In Láhaul the decisive point in the negotiation for a betrothal is the acceptance or refusal of a pot of *cháng* sent to the father of the bride: if he drinks, the affair is settled without more words. In Láhaul, polyandry, or the taking to wife of one woman by several brothers, is a recognized institution, and is very general; the object is to prevent the division of estates. Mr. Lyall remembers a case which came before him in which one of two brothers living in polyandry much wished to separately marry a girl by whom he had had an illegitimate

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Customs and ceremonies connected with births, marriages, funerals, &c.

child, but the wife of the family objected strongly, claiming both brothers as husbands, and refusing to admit another woman into the household, and she eventually prevailed. In Spiti polyandry is not recognized, as only the elder brother marries and the younger ones become monks; but there is not the least aversion to the idea of two brothers cohabiting with the same woman, and it often happens in an unrecognized way, particularly among the landless classes, who send no sons into the monasteries.

In Spiti when the bridegroom's party goes to bring the bride from her father's house, they are met by a party of the bride's friends and relations who stop the path; hereupon a sham fight of a very rough description ensues, in which the bridegroom and his friends, before they are allowed to pass, are well drubbed with good thick switches. In Spiti if a man wishes to divorce his wife without her consent, he must give her all she brought with her, and a field or two besides by way of maintenance; on the other hand, if a wife insists on leaving her husband, she cannot be prevented from so doing; but if no fault on the husband's side is proved, he can retain her jewels; he can do so also if she elopes with another man, and in addition can recover something from the co-respondent by way of fine and damages. There is a recognized ceremony of divorce which is sometimes used when both parties consent. Husband and wife hold the ends of a thread, repeating meanwhile "one father and mother gave, another father and mother took away: as it was not our fate to agree, we separate with mutual good will"; the thread is then severed by applying a light to the middle. After a divorce a woman is at liberty to marry whom she pleases; if her parents are wealthy, they celebrate the second marriage much like the first, but with less expense; if they are poor, a very slight ceremony is used.

Corpses are ordinarily burnt, and the ashes thrown into a river, or made into a figure of the deceased, and deposited in a *chorten* or pyramidical cenotaph in the case of great men. Burning is the only practice in Láhaul, but in Spiti the dead are sometimes exposed on the hills to be eaten by wild beasts, or cut into small pieces and thrown to dogs and birds according to the custom of Great Tibet, where these beneficent methods of disposing of the body are philosophically preferred as most likely to be pleasing to the Heavenly Powers. In the public rooms of some of the Spiti monasteries you are shown masonry pillars which contain the bodies of deceased abbots buried there in full canonicals in a sitting posture.

Of polyandry, Mr. Anderson writes:—

"Polyandry exists more or less on all the three rivers of Láhaul; but it is dying out. This probably arises from an improvement in the condition of the people, which has also produced greater division of families. The custom of polyandry is now considered shameful and is not willingly admitted. The younger brothers will allege that the woman is their elder brother's wife, not theirs. Trade has very much increased during the last ten years; the male population has now many new ways of earning a living, and hence the circumstances that gave rise to this custom are disappearing and with them the custom itself. It is not customary to marry young, women being generally between fifteen and twenty years of age (*vide* Cunningham's Ladákh, page 289). Even the better classes have, as a rule,

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only one wife, unless she should have no son. Women are not married in Láhaul merely to till their husband's land. It is very common to engage labourers for that purpose."

The Buddhism of the Punjáb Himalayas.

The Buddhism of Spiti and of the higher parts of Páng in Chamba, the only portions of the Punjáb whose inhabitants have returned themselves as Buddhists, is the Lámáism of Tibet, perhaps the most utterly corrupt form of the religion of Gautama. We have already seen how largely, so soon as we enter the Himalayas, the Hindúism of the plains becomes impregnated with the demonology of the mountain tribes. A similar fate befell Buddhism in the mountain ranges of Central Asia. To the mysticism, with which the northern school had already clothed the original simple creed, have been added the magic and devil-worship of the Tantras and the impure cult of the female principle or Sakti, till the existing system is a superstition rather than a religion. "As in India the Bráhmans have declared all the ancient village *thákurs* and *devís* to be only so many different forms of Mahádeo and Parbati, so in Tibet the *lámás* have craftily grafted into their system all the ancient gods and spirits of the former inhabitants. Hence, though Buddhism is the prevailing religion of the country, yet the poorer people still make their offerings to their old divinities, the gods of the hills, the woods and the dales. The following are some of the classes of deities which are worshipped under distinct Tibetan names: Mountain Gods, River Gods, Tree Gods, Family Gods, Field Gods, and House Gods. The mystical system of the Tantrists has been engrafted on the Buddhism of Nepal and Tibet, and the pictures of the prevailing sects are filled with representations of the three-eyed destroying Iswara and of his blood-drinking spouse,* while the esoteric doctrines include the filthy system of Buddha Saktis, or female energies of the Pancha Dhyáni Buddhas, in which the *yoni*, or female symbol, plays a prominent part." The wrath of Káli is daily deprecated in the religious service of the temples,† trumpets made of human thigh bones are used, and offerings are made to the Buddhas in which even meat is included, though one of the precepts most rigidly insisted on by Gautama was a regard for animal life. The priests "foretell events, determine lucky and unlucky times, and pretend to regulate the future destiny of the dying, threatening the niggard with hell, and promising heaven, or even eventually the glory of a Buddha, to the liberal. Their great hold upon the people is thus derived from their gross ignorance, their superstitions, and their fears; they are fully imbued with a belief in the efficacy of enchantments, in the existence of malevolent spirits, and in the superhuman sanctity of the *lámás* as their only protection against them. The *lámás* are therefore

* The image of Iswara has a snake round his waist, carries a thunderbolt or a sword in his right hand, and is trampling human beings beneath his feet. He is represented as frantic with anger, his eyes staring, his nostrils dilated, his mouth wide open, and his whole body surrounded by flames. His spouse is of a blood-red colour, and wears a necklace of skulls; in her right hand is a sceptre surmounted by skulls and the holy thunderbolt, while with her left she carries a cup of blood to her mouth. A circle of flames surrounds her body.

† This service is described at length in Chapter XIII of Cunningham's Ladákh; it bears no little resemblance to the ceremonies of the Roman Catholic Church.

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constantly exorcists and magicians, sharing no doubt very often the credulity of the people, but frequently assisting faith in their superhuman faculties by jugglery and fraud."

The Buddhism of the Punjáb Himalayas.

Prayer has been reduced to a mechanical operation, and the praying-wheel is a triumph of the Tibetan genius.* It consists of a cylinder turning on an axis and containing sacred texts and prayers, or sometimes gibberish, whose only merit is that it has a sort of rhythm. It is made of all sizes, from the pocket wheel to be turned on the hand as one walks along, to the common wheel of the village, which is turned by water, and prays for the community in general. Each revolution is equivalent to a recital of the prayer contained in the cylinder. Flags inscribed with prayers are fixed at the corners of the houses, and answer a similar purpose as they flap in the wind. Every village has its *mani* or stone dyke, sometimes nearly half a mile long, on which are flung small pieces of slate inscribed with mystic formulæ. "These slabs are votive offerings from all classes of people for the attainment of some particular object. Does a childless man wish for a son, or a merchant about to travel hope for safe return; does a husbandman look for a good harvest or a shepherd for the safety of his flocks during the severity of the winter? Each goes to a *lámá* and purchases a slate which he deposits carefully on the village *mani*, and returns home in full confidence that his prayer will be heard." These *manis* must always be left on the right hand, and people will make considerable detours in order to do so. Small shrines are erected in the fields to propitiate the deities and obtain an abundant harvest. The dead are sometimes burnt and the ashes preserved, in the case of great men, in a cenotaph; but corpses are often exposed on the hills to be eaten by wild beasts, or cut into small pieces and thrown to dogs and birds according to the custom of Great Tibet, where these beneficent methods are philosophically preferred as most likely to be pleasing to the Heavenly Powers.

The Hindú Buddhism of Láhaul.

Spiti is the only portion of British territory whose inhabitants have returned themselves as Buddhists. But though the Census figures shown in the margin would draw a line of the sharpest and most definite kind between the religions of Hindúism and Buddhism where they meet in the mountains of the Kúlu sub-division, yet the actual line of demarcation is by no means so clearly marked. On this subject Mr. Alexander Anderson, the officer in charge of Kúlu, writes:—

Tract.	Hindú.	Buddhist.	Musalmán.	Others.
Kúlu	99,686	...	522	51
Láhaul ...	5,806	...	25	29
Spiti	1	2,860	...	1

"In Kúlu, including *wazírí* Rúpi and outer and inner Seoráj, the population is Hindú with scarcely an exception. In Spiti the only religion is Buddhism. In Láhaul there is a mixture of Hindúism and Buddhism. Since the last Census, Hindúism in Láhaul has advanced, and Buddhism

* The praying wheel is peculiar to Tibet, where it was generally used at east as early as 400 A. D.

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The Hindú Buddhism of Láhaul.

retreated. In the valley of the Chandra Bhága, Hindúism has always existed, and is now the prevailing religion. No doubt some Buddhist observances still exist, modifying Hindúism more or less; and in secret the people may observe some Buddhist customs more than they will publicly admit. But they are brought by trade into close intercourse with the people of Kúlu, and find it to their advantage, from the social point of view, to prefer Hindúism. In the separate valleys of the Chandra and the Bhága, Buddhism has a much stronger hold than in the valley of the united rivers. But here again Hindúism is advancing, the people declare that they are Hindú Kanets, though they are probably more Buddhist than Hindú; and the Moravian missionaries at Keylang state that caste distinctions, which do not exist among pure Buddhists, are becoming more marked. The *lámás* of Láhaul will not eat with a European, while the *lámás* of Tibet have no objection to doing so. This advance of Hindúism is ascribed in part to the influence of the ***thákurs*** or barons of Láhaul; but it is, apart from such influence, which no doubt has its effect, inevitable and natural. These two valleys (the separate valleys of the Chandra and Bhága) are best described as a margin or debatable land between the two religions, though at present they are more Buddhist than Hindú. The people were once Buddhists and are so now to a great degree. But they have accepted caste and respect Bráhmans to some extent, and though it is known that many of their religious observances are of a Buddhist character, still they are accepted in Hindú Kúlu as Hindús."

Mr. Heyde, the Moravian missionary, puts the case rather more strongly for Buddhism. He is quoted at length in the following pages. Even the transition from Hindú to nominal Buddhist and back again seems to be possible from the quotation from Mr. Anderson given below.

It would appear that there is little of Buddhism about the Láhaul *lámás* save their title. Even in small things the progress of Hindúism is visible. When Dr. Aitchison visited Láhaul the people would not as a rule kill an animal, eating only those which died naturally. But when the craving for the flesh-pots grew too strong, several combined in the slaughter in order to diminish the crime of each by distributing it over many. Now-a-days sheep and goats are commonly slaughtered without any scruple, while Mr. Anderson says: "It is not improbable that the Dágis and low castes, and perhaps even the so-called Kanets, when they wish to indulge in beef, kill a cow or a bullock on the sly, though this is denied with indignation and disgust." Even in 1868 the so-called pure Buddhists freely sacrificed sheep and goats to the *Lhás*, or local genii, employed Bráhmans in many of their ceremonies, and shared in all the superstitions and belief in witches and magic of their Hindú brethren. The same change which has taken place in Láhaul has apparently been going on in Upper Kanáwar; for in 1829, when Captain Gerard visited it, the religion of this tract was most certainly an impure Buddhism, while in the recent Census the state of Basáhir returned only one Buddhist among its inhabitants. In the Census of 1868 all the inhabitants of both Láhaul and Spiti were returned as Hindús, though Buddhists were separately shown for other districts. In 1869, Mr. Lyall wrote thus on the subject:—

"The people of Láhaul have now-a-days so much traffic with Hindús that they cannot afford to be out of the pale, and are rapidly adopting all

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The Hindú Buddhism of Láhaul.

Hindú ideas and prejudices. The process has been going on in some degree ever since the Rájas of Kúlu annexed the country, but it has been greatly accelerated of late years by the notice taken by our Government of the Láhauls and their headmen, and by their contact with Hindús more orthodox and exclusive than those of Kúlu and Chamba The force of attraction which Hindú exclusiveness brings to bear upon outlying tribes is enormous, and seems to be in no way weakened by the fact that the Government is in the hands of Christians. That fact of political subjection leaves the Hindús no other vent for their pride of race but this exclusiveness, and therefore heightens its value. Moreover, the consolidation of many Hindú races into one great empire increases the power which Hindúism has always had of drawing outsiders into its circle, for in social matters the empire is Hindú, and as Hindús the Láhaulis are free citizens, while as Buddhists and Botiás (Tibetans) they would be left out in the cold. The Láhauli now looks upon the name of Boti as a term of reproach. One of the headmen, when in my camp on the borders of Ladákh, met his own brother-in-law, a Boti of Ladákh, and refused to eat with him for fear that my Hindú servants might tell tales against him in Kúlu and Kángra."

And in 1881 Mr. Anderson wrote :—

"There are Buddhists in Láhaul, though there is a tendency now, as at the former Census, to record all as Kanet Hindús. *Lámás* are generally of the Kanet caste, though there are, I am told, cases where even *thákurs* have become *lámás*. The Kanet cuts his *choti* as does a *gosain*, and becomes the disciple of some *lámá*, and this may be even after marriage. The *lámás* of Láhaul (Drukhpa class) may marry. Their sons belong to their father's original caste. *Lámás* sometimes cease to belong to the priesthood, allow their *chotis* to grow, and are again received as Kanets. Women become nuns and live in the monasteries, where the morality is far from pure. It is common for cases of seduction to occur, and then the abbot imposes a fine *(dharmdand chostím)* in the shape of a feast to the fraternity. These facts show how intimately Hindúism and Buddhism are connected in Láhaul. It is still common for both Bráhmans and *lámás* to be present at marriages and funerals."

Religion of Láhaul and Spiti.

The religion of Spiti is the Tibetan system of Buddhism, of which an excellent account is given in General Cunningham's *Ladákh*. The religion of Láhaul is the same, but mixed up with some ideas and observances borrowed from Hindúism, and with a substratum of the worship of local spirits and demons, which has already been described as existing in Kúlu, and which appears to be the primeval religion of the country of the high Himalayas inhabited by Hindú races. The following description of the religion of Láhaul was written down at Mr. Lyall's request by the Reverend Mr. Heyde in November 1868. His long residence among the people, by whom he is invariably respected, and great knowledge of their language and customs, ensure its accuracy :—

"The religion of Láhaul has been for a long time, and is still essentially Buddhism. It is, however, difficult to ascertain at what time this religion was introduced, as there do not exist any historical documents in Láhaul itself, and little reliance can be placed upon the vague traditions preserved by even the best informed men, such as *Thákur* Tára Chand and others. From their accounts, however, it may be gathered that long ago the kings of Ladákh, or rather a branch of the family (which at that time

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reigned over Gúge and some other provinces of Ladákh), exercised a great influence in the matter, and were zealously engaged in propagating and establishing the Buddhist religion, especially in Láhaul. When, under their rule, crimes or smaller offences had been committed by Láhaulis, the offenders were punished by making them build religious monuments. Thus, for instance, all the *manis* and many of the *chhodtens* which are so common by the road-sides in Láhaul were originally built in accordance with a sentence by convicted offenders in expiation of their misdeeds.* According to Csoma-de-Körös and others, Buddhism was established in Tibet in the seventh century of our era,† and from thence and Ladákh it was no doubt introduced into Spiti and Láhaul, but probably to a small extent only up to the time of the king of Gúge before mentioned. I am unable to fix the date when the Gúge chiefs ruled over Kárja (the Tibetan name for Láhaul), the native accounts being too uncertain.

"Without doubt there existed a very low kind of religion in Láhaul before Buddhism got hold of the people, and the latter has not been able to suppress it entirely. That early religion of Láhaul is still known under the name of *Lung pachhoi*, that is, the religion of the valley. When it was flourishing, many bloody, and even human, sacrifices seem to have been regularly offered up to certain *lhá*, that is, gods or evil spirits, residing in or near old pencil-cedar trees, rocks, caves, &c. This cruel custom disappeared gradually after the doctrine of the Buddhists had influenced for a time the minds of the people. There is a story which I shall relate, as it seems to show that this was the case: Near the village of Keylang a large dry pencil cedar was standing till last year, when we felled it for fire-wood : the story goes that before this tree, in ancient times, a child of eight years old was annually sacrificed to make the spirit who resided in it well-disposed towards the inhabitants of Keylang. The children seem to have been supplied in turn by the different families of the village. It happened one year to be a widow who had to give up an only child of the required age of eight years. The day before her only one was to be taken from her she was crying loudly, when a travelling *lámá* from Tibet met her, and asked the cause of her distress. Having heard her story the *lámá* said : 'Well, I will go instead of your child.' He did so but did not allow himself to be killed : 'the spirit must kill me himself if he wants human flesh,' said he, so saying he sat himself down before the tree and waited for a long time ; but as the demon made no attack on him, he became angry, took down from the tree the signs and effigies, and threw them into the Bhága river, telling the people not to sacrifice any more human beings, which advice was followed from that time forward. The demon fled and settled on the top of the Koko pass, where it still dwells under the name of the Keylang *lhá* or god of Keylang, getting now only the annual sacrifice of a sheep supplied by the shepherds.

* A *máni* is a long, low and broad wall or dyke of dry stone masonry covered with slabs or round smooth pebbles, on which the prayer *Om máni padme hum'* is carved. Some in Spiti are near half a mile in length. A *chhodten* is a tall pyramidical monument, dedicated to Buddha, or containing the ashes of some Buddhist saint or holy man. The carved stones on the *mánis* are made by the monks in the winter. They sell many to persons who wish to place one or more upon a *máni* in fulfilment of a vow, or in support of a prayer. Mr. Heyde means that the offender built the walls, not that they put the carved stones on them. Prayer-wheels turned by water are commonly to be seen outside villages in Láhaul and Spiti.

† Great Tibet ought to be read for Tibet, for in Ládakh or Western Tibet Buddhism appears to have been established many centuries before. General Cunningham puts its first introduction into Ladákh at B. C. 240, and its first firm establishment there at some time during the first century before Christ.

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In the time when the *Lung pachhoi* was the only religion that existed in the valley, there were doubtless more places in Láhaul where human beings were immolated to supposed gods and evil spirits. At present, near not a few villages sheep and goats are yearly killed and offered up (contrary to the precepts of Buddhism) to evil-disposed *lhás*, and it may be that animals have now taken the place of men.

"Long after the introduction of the Buddhist religion into Láhaul, Hindús immigrated from Kángra, Kúlu, Chamba, &c., but not in large numbers. One, two or more of them at a time settled as strangers among the tolerant Buddhists, chiefly in the Chandra Bhága valley. They seem to have been Hindús of both high and low castes; some of them came five, six or more generations ago, others later. Not a few of them, I was told, had been bad characters, who, having committed murder or theft, or run away with other people's wives, &c., fled into the then obscure Láhaul in order to escape punishment. The regular and frequent commercial intercourse which the Láhaulis have always maintained with the neighbouring Hindú provinces and the influence of these immigrated Hindús, have always had some Hindúising effect on the religion of Láhaul, but this became still more the case when the province was governed for a time by the Hindú Rájas of Kúlu. It was probably then that the Láhaulis commenced to profess to keep caste, denied that they were in the habit of eating beef, &c.; their mode of dressing also underwent some change; the round cap worn by the natives of Kúlu is said to have come into general use in Láhaul at this time.

"Regarding religion the Láhaulis may be divided into four classes: (1), pure Buddhists; (2), pure Hindús; (3), and a class who profess both Buddhism and Hindúism; 4, Lohárs and Shipís or Dágis.

"The Lohárs consider themselves of a higher caste than the Shipís, but both are said by the other Láhaulis to have no religion at all; still they have certain rites which are performed in cases of sickness, burials, &c. For instance, I was present one day by the sick bed of a Lohár, and saw a Shipí profess to charm away the disease by biting off the ears and tearing to pieces with his teeth a black kid which had been previously shot with a gun. The Shipís eat beef openly, while the Lohárs say they do not at all.

"Those who profess both Buddhism and Hindúism live in the villages, on both banks of the Chandra Bhága from Gúrú Ghantál downwards. They maintain two or three small *gonpas* (monasteries), and abjure beef, even that of the *yak*. In cases of severe illness, &c., they call in *lámás* and Bráhmans, who perform their respective rites at one and the same time; their leaning is stronger towards Buddhism than Bráhmanism.

"The pure Hindús are only found in a few villages on both banks of the Chandra Bhága; nearly all of them are recognized in Láhaul, Kúlu, &c., as a set of low Bráhmans. Occasionally they will drink a cup of tea with the Buddhists and their half-brethren, but, as a rule, they refrain from eating with them.

"The pure Buddhists may be said to live in the villages on the Chandra from old Khoksar to Gondla, and on the Bhága from Gúrú Ghantál up to Dárcha and Rerig. They have about eight small *gonpas* in which the chief image is that of Chom-dan-dás (=Shakya Thabba=Sangyás=Buddha), before which a *lámá* daily burns incense, and places offerings of dried and fresh flowers, grain, and water, and burns a lamp throughout the year. In several of these monasteries there are to be found a number of religious books. Besides Sangyás, special reverence is paid by the Láhaul, Spiti, Ladákh, and Tibet Buddhists in general to Avalokiteswára, called Chan-re-zig or Prágopa in Tibetan (worshipped at Triloknáth), and Pádma Pani, commonly called Lobpon in Tibetan, who is revered at the lake of Rawálsir

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in Mandi. Both males and females of the Buddhists make frequent pilgrimages to Triloknáth and Rawálsir. In honour of these and other Buddhist saints they celebrate a number of annual festivals, at which a great deal of *cháng* (an intoxicating drink made from barley) is consumed by both *lámás* and laymen.

"All Láhauli *lámás* belong to the Drúkhpa sect; many of them are married, and possess houses and fields, and only live part of the winter in the monasteries. Almost every house contains a small family chapel, in which Sangyás is the principal image. It is furnished also with a few books, and daily offerings of the kind already described are made.

"As already said, there are a great many spirits or demons known as *lhás*, who are supposed to dwell in trees, rocks, or on the hill tops, and before whom the Buddhists (contrary to their religion) sacrifice sheep and goats.* In addition, they believe greatly in witches, sorcerers, and the evil eye, and have a host of other superstitions in common with all the other Láhaulis. The Buddhists, half-Buddhists, Lohárs, and Shipís, always eat up sheep or goats which chance to die from fatigue or disease; some of them eat also calves, oxen or *yáks* which die by a fall from rocks or otherwise, but this is done secretly. When at Keylang a calf happens to die in the morning, it remains where it fell the whole day, nobody touching it, but the dead body disappears certainly during the night. You see many bones, especially during winter, of such animals lying about near the villages, but dead asses and ponies only are left to the eagles and foxes. Slaughtering *yáks* during winter is still practised at Dárcha, Rerig and other villages above Keylang, but it is done very secretly, and nobody will acknowledge the fact. There is a small temple with the image of a *lhá* near Yanample. Every third year a *yák* is sacrificed there, the victim being supplied in turn by all the *kothís* of Láhaul. This custom dates from the time of the Kúlu Rájas, who (as the god is said to be the same as that of the Dungri temple near Manáli, in Kúlu) ordered that one buffalo was to be offered (as at Dungri) every third year. Since Láhaul has become British territory, *yáks* have taken the place of buffaloes. The Shipís eat the flesh of the sacrified *yák*.

"As there are in Láhaul at least three religions, which have influenced each other in many ways for a long time, the manners and customs of the Láhaulis are of a very varied and mixed description, and it is difficult to ascertain where many of them originated. With regard to sobriety, veracity, fidelity to the marriage tie, and in other ways, the morals, both of the Buddhists and half-Buddhists of Láhaul, are deplorably loose, but nevertheless they stick to their different religions with a tenacity that gives till now little hope for the spread of Christianity among them."†

Religious ceremonies connected with agriculture.

The Láhaulis observe certain ceremonies of a religious nature in connection with the cultivation of their fields. A *lámá* who understands the astrological books, names the auspicious day in which ploughing should be commenced (this day falls always between the 8th and 22nd of May). After the fields have been ploughed and sown, a procession goes round all the fields, preceded by one or

* *Srog machhat, i.e.* "Do not kill," is one of the first Buddhist commandments.

† Mr. Lyall writes: "The very tolerance of the Boti race in religious matters will, I think, be one obstacle to their conversion. In the Sunday services of the mission house I saw an old and learned *lámá*, who was living there to assist Mr. Jeschki in his Tibetan studies, join in the hymns and responses with great zeal and fervour. I do not think that either he or his friends saw any thing inconsistent in his so doing, though he had not the least intention of becoming a convert to Christianity. All worship is good, seemed to be his motto.

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two *lámás* and two drums, some of the company carrying at the same time several large religious books on their backs; this done, the whole company sits down in the fields near the villages, and feasts on cakes and *cháng* supplied jointly by all the land-holders. All this is done to secure the sprouting up of the seeds sown; after that the water-course for irrigating the fields is repaired, on which occasion a sheep is offered up to the *lhá* which is supposed to have special care of the water-course. Again, as soon as the seeds have sprouted, another ceremony is performed; this consists in sticking small branches of the pencil cedar here and there in the field, and burning incense, while some members of the family sit down, eat and drink a little, and murmur some prayers. This is to ensure that each grain which has sprung up may prosper and produce many ears. When the fields are nearly ripe, a goat or sheep is killed in honour of the *lhá*; in several villages horse-races are held at the same time. Till this festival of the ripening grain has been celebrated, nobody is allowed to cut grass or any green thing with a sickle made of iron, as in such case the field-god would become angry and send frost to destroy or injure the harvest. If, therefore, a Láhauli wants grass before the harvest sacrifice, he must cut it with sickle made of the horn of an ox or sheep, or tear it off with the hand. Infractions of this rule were formerly severely punished; at present a fine of one or two rupees suffices, which goes into the pocket of the *jágírdár* or village headman. The iron sickle is used as soon as the harvest has been declared to be commenced by the performance of the sacrifice. The above description applies particularly to the ceremonies in use among the pure Buddhists of Láhaul, but somewhat similar rural customs prevail also amongst the half-Buddhists and among the people of Spiti.

The *lámaic* system.

One of the most peculiar features of the *lámáic* system is the hierarchy from which it takes its name. The teaching of Buddha included an elaborate monastic system, but no priests, for there was no god to worship or ceremonies to perform, and no hierarchy, for all men were equal. And till about A. D. 1400 the *lámás* or monks of Tibet recognised no supreme head of the faith. But about that time the abbot of the Gáhldán monastery proclaimed himself the patriarch of the whole *lámáic* priesthood, and his successor, of the Tashi monastery, declared the grand *lámás* to be the perpetual re-incarnations of one of the Bodhisatwas or semi-Buddhas, who, as each *lámá* died, was born again in the person of an infant that might be known by the possession of certain divine marks. The fifth in succession founded the hierarchy of Dalai *lámás* at Lhásá in 1640, and made himself master of the whole of Tibet. He assumed the title of Dalai *lámá*, while the *lámá* of Tashi still continued to enjoy his former privileges; and thus we now have two great chairs filled by a double series of incarnations. There is a also third great *lámá* in Bhutan, known among the Bhutanis as the Dharma Rája, but among the Tibetans as Lord of the World. Below these three great *lámás* come the ordinary monks, who live for the most part in monasteries ruled by abbots whose only claim to precedence one over another is derived from the importance of the institution over which they preside, or from the

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influence of personal sanctity. They are, with the exception of the Drukhpa sect, bound to celibacy, at least while leading a monastic life, and are collectively called *gedun*, or clergy. They consist of *lámás* or full monks (for the word means nothing more), and novices or neophytes. There are also convents for nuns, which are very numerous. The *lámás* are distinguished by rosaries of 108 beads, which they wear as necklaces. Primogeniture obtains among the landholders of Spiti, the eldest son succeeding to the land as soon as he is of full age, and the father being pensioned off. The younger sons, as they grow up, retire to the ancestral cell in the monastery, where they support themselves by such industries as can be pursued within the walls of the building, and by alms and fees, often supplemented by an allowance from the eldest son. If the latter die without leaving a son, the eldest of his surviving brothers who cares to do so abandons the monastic life, resumes the property, and becomes the husband of the widow without further ceremony.

The Tibetan *lámás* are divided into three chief sects, of which the most ancient are the Nyimapa, whose followers wear red clothes, and to which most of the *lámás* of Ladákh belong. The Drukhpa sect also wear red garments, and are ruled over by the Dharma Rája or great *lámá* of Bhutan, in which country they are most numerous. It would appear that the Spiti *lámás* belong partly and the Láhaul *lámás* almost entirely to this sect, which permits its monks to marry. The Gelukpa sect was founded about A. D. 1400 by the first great *lámá* of Gáhldán, and its followers are distinguished by yellow garments; the sect prevails chiefly in Tibet, and both the Dalai and the Tashi *lámás* belong to it.

Monasteries or *gúpha* in Láhaul and Spiti.

The largest and most noted monastery in Láhaul is that of Gúrú Ghantál which stands on a mountain above the point of confluence of the Chandra and Bhága rivers. The number of regular monks attached to it is small, and most of them belong by birth to Ladákh or other foreign countries. A tribute of the value of Rs. 30, half in cash and half in goods, is sent every year by the abbot to the abbot of the Togna monastery in Ladákh, who forwards it with other tribute on his own account to that of Kángri Donján, near the Mansarowar lake in Chinese Tibet, whence it goes in the same way to the monastery of Pangtang Dechinling in Bhután (*alias* Lo), of which the abbot bears the title of Nawang Námgiál. This dignitary seems as head of the mother monastery, to be *ex-officio* the head of the order to which all of them belong, for the other abbots were all appointed by an order given in his name, and relieved in the same way at the expiry of their term of office; the chain of affiliation by which the different monasteries were connected seems to be traceable to the history of their gradual foundation by missionaries sent out from each centre. But the fact of Ladákh having come into the dominion of a Hindú prince (the Mahárája of Kashmír) appears to have weakened the authority of the Nawang Námgiál, for of late years a mere deputy of the Ladákh abbot has acted as head of the Gúrú Ghantál monastery. All the landholders of Láhaul, excepting a few Bráhmans, pay a fee of Re. 1 or thereabouts to this monastery on the death of a member of the household.

In the autumn the *nierpa* or treasurer, with some of the monastery tenants in attendance, goes through the whole country, and collects from every holding a customary fee called *dubri*, consisting of one *páth* of barley. In the spring a great festival takes place, known as the Ghantál Tcháchá, at which all comers are fed for one day. A long train of pilgrims may be seen engaged in making the circle on foot of the holy mountain,—a work of much religious efficacy, as it ought to be, seeing that it involves a trudge of about eighteen miles and an ascent and descent of several thousand feet. Mr. Lyall writes:—

"The third grand *lámá* of Tibet* visited Láhaul while I was there in 1867, inspecting the monasteries and giving his benediction to the people at places where he halted. He travelled in quaintly-shaped, bright-coloured tents carried on *yaks*, with a considerable retinue of monks. I saw him seated on a throne or platform built up in the open air, dressed in a mitre and silken canonicals, extraordinarily like those worn by Roman Catholic prelates. The monks formed a lane in front of the throne, up which the Láhaulis advanced in the most reverential manner to receive the blessing, and a bit of silk to be worn, I believe, as a talisman. After backing out of the presence, they made the circle of the throne, praying aloud as they walked. I saw one poor man present a pony, so the value of the offerings must have been considerable."

The principal endowment of the five Spiti monasteries consists of the *pun* or assigned grain rents already described: the rent-free land they hold is of exceedingly trifling amount. The following table shows the number of monks in each monastery and the amount of *pun* they draw from each *kothí*:—

Name of monastery or *gúpha*.	Number of *lámás*.	Amount of "*pun*" collectable from each *kothi*.			Remarks.
		Name of *kothi*.	*Khal.*	*Teh.*	
Dankar or Láwope	90	Shám ...	137	14	Seventeen *khal* assigned to the family of astrologers, and forty to the Pittu monastery in Ladákh, have to be added to make up the sum total of the *pun*, *viz.*, 1,461 *khal* 7 *teh*.
		Chuzi ...	120	...	
		Todpá ...	73	17	
			331	11	
Tábo	32	Shám ...	53	5	
		Chuzi ...	134	19	
		Todpá ...	10	10	
			198	14	
Ki	100	Chuzi ...	379	4	
		Bárjik ...	14	...	
		Todpá ...	60	...	
			453	4	
Tángiut ...	60	Chuzi ...	222	...	
		Bárjik ...	87	16	
		Todpá ...	9	12	
		Pin ...	20	...	
			339	8	
Pin	100	Pin ...	81	10	

* One of the three who is born again as soon as he dies; the man I saw was fair, plump and smooth faced, and not more than twenty years old I should say.—*Lyall*.

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These monasteries are extensive buildings, standing on high ground, and apart from the villages. In the centre of the pile are the public rooms consisting of chapels, refectories, and store-rooms; round them are clustered the separate cells in which the monks live. Each landholder's family has its particular *tásha* or cell in the monastery to which it is hereditarily attached, and in this all the monks of the family, uncles, nephews, and brothers, may be found living together. The monks ordinarily mess in these separate quarters, and keep their books, clothes, cooking utensils, and other private property in them. Some mess singly, others two or three together. A boy monk, if he has no uncle to look after him, is made a pupil to some old monk, and lives in his cell; there are generally two or three chapels, one for winter, another for summer, and a third perhaps the private chapel of the abbot or head *lámá*. The monks meet in the chapel to perform the services, which ordinarily consist of readings from the sacred books; a sentence is read out and then repeated by the whole congregation. Narrow carpets are laid lengthways on the floor of the chapel, one for each monk; each has his allotted place, and a special position is assigned to the reader: the abbot sits on a special seat of honour, raised a little above the common level of the floor; the chapels are fine large rooms open down the centre, which is separated from the sides by rows of wooden pillars. At the far end is the altar consisting of a row of large coloured figures, the images of the *avatár* or incarnation of Buddha of the present age, of the coming *avatár* of the next age, and of Gúrú Rimbochi, Atishá, and other saints. In some chapels a number of small brass images from China are ranged on shelves on one side of the altar, and on the other stands a book-case full of the sacred books, which are bundles of loose sheets printed from engraved slabs in the fashion which has been in use in Tibet for many centuries. The walls all round the chapel are painted with figures of male or female divinities, saints, and demons, or hung with pictures on cloth with silk borders; similar pictures on cloth are also suspended across the chapel on ropes; the best pictures are brought from Great Tibet as presents to the monastery by monks who return from taking the degree of Gelang at Lhásá, or who have been living for some years in one of the monasteries of that country. They are painted in a very quaint and conventional style, but with considerable power of drawing and colouring. Huge cylindrical prayer-wheels, which spin round at a slight touch of the finger, stand round the room, or on each side of the altar. In the store-rooms among the public property are kept the dresses, weapons, and fantastic masks used in the *chám* or religious plays (these masks much resemble the monstrous faces one sees in the carving outside Gothic Cathedrals); also the drums and cymbals, and the robes and quaint head-dresses worn by the superior monks at high ceremonies.*

* The *chám* or religious dances performed in the Tibetan monasteries are worth seeing: if introduced into a Christmas Pantomine in London, they would be effective as tableaux or spectacles. The abbot and superior monks, dressed in full canonicals, sit round the court-yard of the monastery, clanking huge cymbals to a slow time or measure. Bands of other monks, dressed in brilliant silk robes, with hideous masks, or extraordinary head-dresses, and with strange weapons in their hands, dance

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The refectory or public kitchen is only used on the occasion of certain festivals, which sometimes last several days, during which special services are performed in the chapels; while these festivals last the monks mess together, eating and drinking their full of meat, barley, butter and tea. The main source from which the expense of these feasts is met is the *pun*, which is not divided among the monks for every-day consumption in the separate cells. To supply his private larder, each monk has, in the first place, all he gets from his family in the shape of the produce of the "*lámá's* field" or otherwise; secondly he has his share, according to his rank in the monastery, of the *bula* or funeral offerings and of the harvest alms; thirdly, anything he can acquire in the way of fees for attendance at marriages or other ceremonies or in the way of wages for work done in the summer. The funeral offerings made to the monasteries on the death of any member of a household consist of money, clothes, pots and pans, grain, butter, &c.; the harvest alms consist of grain collected by parties of five or six monks sent out on begging expeditions all over Spiti by each monastery just after the harvest. They go round from house to house in full dress, and standing in a row, chant certain verses, the burden of which is—"we are men who have given up the world, give us, in charity, the means of life; by so doing you will please God whose servants we are." The receipts are considerable, as each house gives something to every party. On the death of a *lámá*, his private property, whether kept in his cell or deposited in the house of the head of the family, goes not to the monastery, but to his family, first to the *lámás* of it, if any, and in their default, to the head or *káng chimpa*. When a *lámá* starts for Lhásá, to take his degree, his *káng chimpa* is bound to give him what he can towards the expenses of the journey, but only the better-to-do men can afford it; many who go to Lhásá get high employ under the Lhásá Government, are sent to govern monasteries, &c., and remain there for years; they return in old age to their native monastery in Spiti bringing a good deal of wealth, of which they always give some at once to their families.

Monks and friars

The monks of Pín are of the Dukhpa, and not of the Gelukpa or celibate class to which those of the other four monasteries belong; they marry in imitation of their patron saint Gúrú Rimbochi, though in their books marriage is not approved of; this saint founded several orders, of which that to which the monks of Pín belong is the most ancient, and is called Ngyángma. The wives and families of the monks live not in the monasteries, but in small houses in the villages. Every son of a *lámá* or monk becomes a *bozan*, which is the name given to a low order of strolling monks or friars. There are nineteen families of these *bozans* in Pín *kothí*. Sometimes the younger son of a landholder becomes a *bozan* in preference to going into the monastery. These *bozans* are a very curious set of people; they get a living by wandering in small parties

in time to the measure, advancing and retreating, turning and whirling with strange studied steps and gestures. The story of the ballet is the combat of the gods with the demons. The latter had become too powerful and tyrannical over mankind, so the gods descended from heaven, took the shapes of strange beasts and in that guise fought with and destroyed them.

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Monks and friars.

through all the neighbouring countries, stopping at every village, and acting plays, chanting legends, and dancing like whirling dervishes ; many also trade in a small way by bartering grain for salt with the Tibetans, and then exchanging the salt with the Kanáwar people for iron, buckwheat, or honey ; they also often undertake to carry loads for travellers across the passes, as substitutes for the landholders. They dress much like other monks ; but, instead of shaving their heads, wear their hair in long straight twists, which gives them a very wild appearance.* According to the story told Mr. Lyall in Spiti the *bozan* order was found by one Tánk-tong Giálpo (*lit.* king of the desert) under the following circumstances :— A certain king of Lhásá perverted the people of Tibet from Buddhism to a new religion of his own. He succeeded so well that in the course of fifty years the old faith was quite forgotten, and the *Om máni pádme hun*, or sacred ejaculation, quite disused. To win back the people, Tehan-rezig, the divinity worshipped at Triloknáth caused an incarnation of himself to be born in a king's house in the person of Táng-tong Giálpo ; the child grew up a saint and a reformer ; he saw that it was impossible to reclaim the people by books, and he therefore adopted the dress since worn by the *bozans*, and spent his life in wandering from village to village, offering to amuse the people by acting miracle-plays on condition of their repeating after him the chorus *Om máni pádme hun* whenever it occurred in the chants or recitation. In this way the people became again accustomed to repeat the sacred sentence, "their mouths became purified," and the religion of Buddha revived.† There is something rather impressive about the performances of these *bozans*. A long screen is first put up formed of pictures illustrative of the legends, and quaintly painted in brilliant colours on cloth edged with silk. An image of the patron saint or founder of the order is enthroned in front of the screen ; the leaders of the company then appear in front of it, wearing a head-dress formed of a mass of streamers of bright-coloured silk. Conch shells are blown to collect the crowd, and barley thrown into the air as an offering to the saint ; the proceedings then commence by an introductory chant by the leaders to the accompaniment of a kind of guitar ; every now and then the whole crowd of men and women join in with the chorus of *Om mani pádme hun* which they give with much fervour, keeping good time, and blending their voices harmoniously. After a time the rest of the company come forward dressed up and masqued, and perform a play with interludes of dances to the music of cymbals,‡ the dancing

* In 1868-69, when one of the three grand *lámás* of Tibet made a visitation tour through Láhaul and Spiti, the *bozans* were admonished to cut off their hair, at the unclerical appearance of which the grand *lámá* professed himself greatly scandalized.

† Mr. Lyall, from whom this description is taken, says :— "There may be errors in this story, and it may be a wrong account of the foundation of the order. I give it as it was told me in Spiti to show the kind of ideas the people have in their heads at the present day. Any one who wants serious information as to Tibetan Buddhism can refer to General Cunningham's *Ladákh*."

‡ Mr. Lyall, who is again being quoted, writes :—"I took the trouble on one occasion to find out the story of the legend which was being recited and enacted ; the gist of it was as follows :—A certain anchorite who had lived alone for twelve years in an inaccessible forest, one day washed his robe in a pool in the hollow of a rock. A Goe drank the water in the pool, conceived [illegible] birth at the

ends in the wildest gyrations:—the little stage hemmed in by the quaintly-dressed crowd, and with the huge barren mountains towering behind for back ground, makes a picture not easily forgotten.

The Moravian Mission in Láhaul and Kanáwar.

The following account of the Protestant Mission in British Láhaul has been kindly furnished by the Rev. Mr. Heyde. The Mission belongs to the Church of the Moravians or United Brethren (*Unitas Fratrum*). It was established in the year 1854. From the beginning its object was to reach the Mongol tribes of Central Asia who profess Buddhism. The first two Missionaries appointed in 1852 were to have gone by European Russia and Siberia into Central Asia, but after repeated applications had been made, the Russian Government refused to let them pass through their territories. After that the route by China would have been taken, but China being then still obstructive to Missionary enterprise, this way had also to be abandoned and a third to be chosen, *viz.*, that *viâ* Ladákh. From Ladákh the Missionaries were to penetrate to the Mongolian tribes of the Khalmaks who inhabit the northern parts of Eastern Turkistan. In Ladákh the first station was to have been established, it being hoped that from thence it would be possible to advance gradually. This, however, proved impracticable, as the Kashmír Government refused to give the necessary permission for the desired station. Thus it came to pass that Láhaul was fixed upon as a suitable place for a first settlement, the province being situated close to Ladákh, and because its inhabitants belong at least partly to the Mongolian race and profess Buddhism. From Láhaul the Mission hopes still to advance into Ladákh as soon as permission can be obtained to do so, thereby pursuing its original object. The name of the station in Láhaul is Kyelang, often spelt, "Kailang" or "Keylang," which is wrong. The Mission being still a small one, at present only two Missionaries carry on its work. Two more Missonaries have lately been appointed, who will increase its present staff soon. The "Mission Department" of the Moravian Church organisation is the directing board of this as well as all other Moravian Missions. A second station of the Moravian Mission in these parts was founded in 1865 among the Buddhists of Upper Kanáwar in the protected Hill State of Basáhir (Simla district). The name of this station is Pú, situated on the immediate frontier of Tibet proper, having been established with a view to extend its labours into that country. The Missionary in charge of it having lately died unexpectedly, the place is for the moment without a leader, but a successor is soon to arrive. The number of native Christians at both stations together is at present 35 including children, of which number three adults and three children are at Pú.

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door of the anchorite's cell to a creature in the form of a girl. Under the anchorite's care she grew up into a beautiful woman, was called sun-face, and married a king. The other queens conspired against her and accused her of being a witch and eating human flesh; they murder her child, and make the king believe she killed it to feast on its body. Sun-face is driven out and leads a wandering life in the forests till the king discovers the plot, puts the conspirators to death, and recalls her.

Chapter III, B.

Social and Religious Life.

Moravian Mission schools.

Schools are in existence at both stations, at Pú for boys as well as for girls, while at Kyelang at present only one for girls is attached to the Mission; about thirty girls receive instruction in reading, writing, arithmetic, religious instruction, singing, sowing, and knitting stockings, &c. Pupils of Christian parents attend the whole year; non-Christians only during the winter months; the latter being employed by their parents otherwise during summer. Several schools for boys were formerly connected with the Mission in different villages of Láhaul, the aim of all being to impart a good primary education suiting a rural population, among which the Mission chiefly works. After a course of five years or less, the boys were dismissed to their homes, others taking their place. Of late, however, circumstances arose which made it desirable to amalgamate these schools into one Government School at Kyelang, and thus it came about that the Mission, at least for the present, has no boys' school. The number of pupils at Kyelang is at present about thirty girls, at Pú about ten girls and from ten to fifteen boys.

As to literary works the Mission has published ten school books, including a geographical work with maps and compendiums of general and sacred history; one small and two large Dictionaries in the Tibetan language (Tibetan-English and Tibetan-German); the New Testament has been translated and printed, or rather is at present issuing from the press in Europe, while portions of the Old Testament are also ready for the press, &c., &c.

Language.

The language of the whole Kúlu sub-division has been fully discussed in Part II (pages 33—35).

Education.

In Láhaul a comparatively large proportion of the population can read and write Tánkri, Pahári and also Tibetan. Education is more advanced here than in Kúlu. The *lámás* can all read the printed character: but they are not all able to write Tibetan; and they do not as a rule know Tánkri. The traders know both Tánkri and Tibetan. The fact of the Láhaulis engaging generally in trade both with Kúlu and with Ladákh and Tibet, may explain why the elements of education are more widely spread among them than in Kúlu. There is only one school in Láhaul, and in it both Urdu and Tibetan are taught, boys having to pass through a course of Tibetan before they are admitted into the Urdu classes. Still here, as in Kúlu, education is considered as a species of *begár* or forced labour: and the parent expects to be exempted from carrying loads and so forth, while his son is at school. In Spiti education is at its lowest. Few can read, and fewer still can write. Urdu is unknown; and an interpreter is kept to translate for the Nono's benefit the few orders that relate to that part of the subdivision. There is no school in Spiti.

Appearance of the people.

At first sight of the people of Spiti and Láhaul you perceive that you have left India, and are among a Tartar or Mongol race. The figures, both of men and women, are short and stout; their complexions are a ruddy brown instead of a black brown or dusky yellow: their faces are broad and flat, with high cheek bones and oblique eyes; they have broad mouths and flat noses with wide nostrils. Except in extreme youth, the skin of

the face is always marked with lines and wrinkles. In fact, none of them can be said to be handsome, and the old women are quite hideous; the only redeeming point is the look of honesty and smiling good humour to be recognized in almost every countenance. In those parts of Láhaul in which there is most admixture of Hindú blood, the blending of the two types is very clearly distinguishable.

General character of the people of Láhaul and Spiti.

Mr. Lyall thus describes the character of the people of Láhaul and Spiti:—

"The character of the people is solid and conservative; their power of united action is considerable, as will be seen from the description I have given of the arrangements in force with regard to *begár* and common expenses; they seem to me not quick-witted, but eminently shrewd and sensible. Though they show great respect to their hereditary nobles and headmen, they would, I believe, combine at once to resist tyranny or infringement of custom on their part. The headmen have certainly been hitherto very careful not to offend public opinion. They have few ideas in respect of manners; when holding a court or a meeting, I have often seen the whole assembly burst into a roar of laughter on my making a mistake in the language of a ludicrous character, and a man would fill and light his pipe under my nose on similar occasions without thinking of asking leave. But these same people answered all my questions very carefully, and carried out my orders with great fidelity. Murder, theft, or violent assaults are almost unknown among them,* and they seem to me to be fair, and often kind, in their dealings with each other; on the other hand, I agree with Mr. Heyde in considering the standard of sobriety and chastity among them to be exceptionally low. Drinking is a common vice in all cold countries, and the want of chastity is accounted for by the custom of polyandry in Láhaul, and of celibacy of younger sons in Spiti, which leave a large proportion of the women in both countries unmarried all their lives. In spite of these two frailties the Botis seem to me (like the Scotch country people, who are also subject to them) to be an eminently religious race; they seem to think that to withstand these particular temptations is to be a saint, and that in ordinary men who do not aim so high, to succumb is quite venial. The lives of their saints are full of the most austere acts of virtue and mortification of the flesh commencing from the cradle, which are certainly calculated to make the ordinary mortal abandon the task of imitation in despair; and their religion, though it fails here, has, in my opinion, considerable influence for good in their minds in other respects; more at least than the forms of religion practised by other races, Hindú or Muhammadan, have at the present day in the parts of Hindústan with which I am acquainted. This is not surprising, as the moral teaching to be found in the Buddhist books is of a very high kind: the love of one's neighbour is one of its principles, and this is extended to include even the brute creation. So, again, though good works are balanced against sins, yet their worthlessness, when not done in a humble and reverent spirit, is recognized. In regard to veracity I have found them superior to Hindús; in hearing law

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* Of late years the people of lower Pattan, in Láhaul, have got a character for picking and stealing from merchandize in their hands as carriers; but they are a race apart, of mixed blood and religion, descended for the most part from criminals from other countries, who took refuge here from justice in former days. Besides they have been demoralized lately by opportunity and impunity.

Chapter III, C.

Tribes and Castes and Leading Families.

suits I have very rarely had to call witnesses : cross examination usually brought about a perfect agreement as to facts."

Mr. Anderson, however, remarks that the people have altered for the worse in respect of veracity since Mr. Lyall's time.

SECTION C.—TRIBES AND CASTES AND LEADING FAMILIES.

Caste in Láhaul.

Mr. Lyall, writing in 1869, thus describes the castes in Láhaul:—

"The distribution into castes is as follows :—Thákurs 216, Bráhmans 502, Kanets 4,566, Dágís 360, Lohárs 277, Barárás 10, Sunyárs 3, Hensís 17. The Thákurs are the *jágírdárs* and their offshoots ; they are beginning to assert a Rájpút origin, but, in point of fact, are more or less pure Botis or Mongolians by blood. The Bráhmans are only found in Pattan and are descendants of emigrants from Chamba, Láhaul and other countries to the south. The so-called Láhaul Kanets are a mixed race, but the Mongolian element predominates over the Indian. Many of those who live in Pattan are, no doubt, descendants of Kanet settlers from Kúlu and Bangáhal ; the rest, and the inhabitants of Gára and Rangloi, are pure Botiás or nearly so; the remaining tribes are also of mixed race; they constitute the lower classes who do not hold regular allotments of land, and subsist in part by serving for wages or by handicrafts. The Dágís have probably the least admixtnre of Botiá blood of any race in Láhaul ; they came from Kúlu in the time of the Rájas, and now act as musicians in the temples and in some of the monasteries. Only a few of the Lohárs now act as blacksmiths; the Barárás are basket-makers; the Hensís are professional musicians, whose daughters act as dancing girls. Every year a number of the Kanets of Pattan spend the winter in washing for gold at Cheling, in Ladákh or on the Zánskár river ; they pay a tax of one or two rupees per head to the Ladákh Government, and earn on an average four tolas or a little more (=$1\frac{1}{2}$ to 2 oz.) of pure gold in the season ; they form themselves into companies of fifteen or twenty men, and appoint captains of each gang. All classes speak Tibetan, but that spoken in Pattan contains a great admixture of Hindi ; each valley also has a distinct dialect of its own. Generally speaking, in Botiá or Tibetan countries, there are no distinctions of caste ; there is a class distinction between the agriculturists, who form the great mass of the population, and the artizans, musicians, and others who live by wages ; but though this prevents intermarriage, it does not separate the classes in the way that the rules of caste separate different tribes of Hindús. Spiti still resembles other Tibetan countries in this respect. But the people of Láhaul are rapidly adopting the caste system among other Hindú customs. There are only seven regular *lámás* in Láhaul, that is, *lámás* who live always in the monasteries and have no other occupation; but there are 110 of the landholders who own land and cultivate, and have very little of the monk about them, but have taken a vow and are attached as *lámás* to some monastery or other. These are found chiefly in the Gárá country, where also there are seventy-one nuns known by the names of *chomo*. These monks and nuns can all read and write the Tibetan character; one nun can calculate an eclipse : the same building serves for both monastery and nunnery, but is only fully occupied in the winter."

Distribution of property among castes in Láhaul.

The following statement will show the distribution of property among different castes in Láhaul, as it stood at the revision of settlement:—

1	2	3	4	5	6
CASTES.	Number of families.	Number of holdings or separate lots.	Number of share-hoders.	Arable lands and hay fields.	Revenue demand.
Bráhmans	29	70	121	206	154
Thákurs, including Dotoens ...	29	50	75	404	303
Kanets and Tibetans ...	470	799	1,257	3,384	2,441
Dágis and other low castes ...	43	104	145	125	94
Lands attached to temples or institutions	...	62	62	151	64

Of the *jeolas* or household allotments, which are described under the head of tenures, there are about 530, which are all held by men of the first three castes.

Intercourse between castes in Láhaul.

The word used in Láhaul for *got* or clan, or rather for the corresponding idea, is *rus*, which means bone, and, as applied to a class, denotes those descended from a common ancestor. But there is as much license in Láhaul as in Kúlu with regard to intermarriage. The Thákurs take Kanet women as *srújat*, not as *lahri*; and though the sons of such women are not at first considered as pure Thákurs, yet in a few generations they become equal. These women are known as *chunma* or workers. Bráhmans also have Kanet women in their houses; and the sons of such women succeed as if legitimate. Their fathers will not eat from their hands; but they will smoke with them. They are known as *guru*, and marry Kanets, or women of mixed caste if they can find any. There are many *gurus* in Láhaul, but they call themselves Bráhmans. Where the father is not known, or where there is any doubt, illegitimate children follow the caste of their mothers. Bráhmans, Thákurs and Kanets will smoke together in Láhaul; and Bráhmans will drink water, tea or *lugri* from the hands of a Kanet, but will not even eat *sachi roti*. The Kanets say they will not smoke with a Dágí (*sepi*). No Kanéts wear the *janeo* in Láhaul. Thákurs will eat *pakki* or *sachi roti* from the hands of a Kanet; but not *kachi roti*, except those Thákurs who do not wear the *janeo*. It is said that Lohárs, Hensís, and Barárás intermarry and eat together. A Dágí (*sepi*) is considered above a Lohár. He will not eat with him, nor give him his daughter in marriage; but he will take a Lohár woman to wife. A Dágí and a Lohár will smoke together from the same pipe.

Chapter III, C.

Tribes and Castes and Leading Families.

Caste in Spiti.

Caste distinctions are said not to obtain in Spiti; but the people are divided into three classes who do not intermarry, the landowners, the artisan menials, and the minstrel beggars, and the remarks of Mr. Anderson quoted below seems to show a state of things which can scarcely be distinguished from caste in a very lax condition. Caste restrictions grow weaker and weaker as we go farther into the hills, and it is probable that there is at least as much difference in this respect between Kángra and Láhaul as there is between Láhaul and Spiti. Mr. Anderson writes thus:—

"In Spiti there are three classes: Cháhzang, Lohár or Zoho, and Hensi or Betha, but caste is unknown. A Cháhzang will eat from a Lohár's hand. It is considered no social crime to eat with the lower classes, but marriage is not permitted. A Cháhzang will marry a Cháhzang, but having regard to relationship; that is, they will not intermarry within the same clan (*rus* or ***haddi***). This is the rule also with Lohárs and Hensís. Should a Cháhzang take a Lohár woman into his house, he will be considered as having done wrong, but other Cháhzangs will still eat from his hand. The offspring of such a marriage is called Argun, and an Argun will marry with a Lohár. It is said that it is not common for a Cháhzang to eat with a Hensí, but should the latter touch the food it is not thereby defiled.

"It is common among Bots (or Tibetans) generally to consider all the body below the waist as polluted, and if the skirt or foot of a Bot should touch the food or water, it is defiled and thrown away. It is enough if the skirts pass over the food. I was told that when the Spiti people saw the Láhaul enumerators stepping across the water which ran to the Spiti encamping ground, they refused to take the water and went higher up the stream for it. This idea is found among Hindús also, but it is not so strictly acted on."

So Mr. Lyall writes:—

"All other classes avoid eating food cooked by the Bethas, who are with reason treated as a very low and disreputable set of people. So again, they would not admit them to the equality conferred by the common use of the same pipe, or by dipping the hand in the same dish."

The landowning class returned themselves in 1868 as Kanets; but in 1881 as Cháhzangs. This latter word merely means landowner, and is used generally for the people towards Tibet, Ladákh and Zánskár, in a very wide sense to mean all that speak Bhoti or Tibetan, just as *monba* or *monpa*, "the people that do not know," is used for Hindús.* These Kanets or Cháhzangs are pure Tibetans, and in 1868 constituted the whole population with the exception of 100 Lohárs and 46 Bedas. The Lohárs, whose Tibetan name is Zon, are skilful smiths; they make pipes, tinder-boxes, bits, locks and keys, knives, choppers, hoes, ploughshares and chains. Some of their work is of quaint and intricate pattern. The articles are generally made to order, the smith receiving food and wages, and being supplied with the iron. These people are employed to beat drums at marriages and at festivals in the monasteries. They seldom hold land. The Bedas or Bethus correspond with the Hensís

* This is Mr. Anderson's translation of the word *monpa*. But he gives it doubtfully; and Mr. Lyall has another, and probably a more correct explanation. General Cunningham considers that the word is a survival of the Mons. a (Dravidian ?) tribe who once held these hills.

Caste in Spiti.

of Láhaul. They are mendicant minstrels, the men playing the pipes and kettle-drums, while the women dance, sing and play the tambourine. They sometimes engage in trade, but only in a small way by barter; and the saying *Hensi ka sauda* implies that a transaction is mean and paltry. They *never* own land, and "the Beda no land, the dog no load" is a proverbial saying. They are considered low and disreputable; and other classes will not eat food together with or cooked by them. In 1868, of the men who returned themselves as Kanets, 382 were *lámás* or monks attached to the five monasteries. Of the women only about ten are nuns, and they do not spend the winter in the monasteries like the nuns of Láhaul, but live at home with their fathers or brothers. Many other women in Spiti live at home unmarried all their lives; others who cannot get married in a legitimate way walk off to Tibet with pedlars or traders, or go to live with some *dotul* or labouring man who takes their fancy. Some of the richer landholders have men-servants living in their houses who are known as *lápas*; they eat from their master's table, are servants of all work, and do not marry, though they often keep company with some unmarried woman of the house or neighbourhood. One or two men-servants are kept in each monastery to light fires, &c., and are called *táwás* or *togochís*.

Leading families.

The Thákurs are the gentry and quondam rulers of the valley. They are more or less pure Botias or Mongolians by blood, but are beginning, as the natural sequence to the Hindúising tendency already described, to assert a Rájpút origin. Three families of Thákurs retain in modern times a status of importance as *jágírdárs*—that of Hari Chand, *negí* of Láhaul, who holds his village of Kolong, or Todpa, in *jágír*; that of Devi Chand, who holds Ghamrang; and that of Híra Chand, who holds Gondola. The aggregate cash assessment of these *jágírs* is Rs. 975, subject, however, to payments (*nazarána*) aggregating Rs. 250 per annum. Thákur Hari Chand, son of Tára Chand, in virtue of his office as *negí*, receives certain other emoluments. The most important of these are one-fourth the total revenue grazing dues in *khalsa kothís*, and fines in criminal cases.

SECTION D.—VILLAGE COMMUNITIES AND TENURES.

Sub-divisions in Láhaul: Nature of townships and villages.

Láhaul is sub-divided by the people into Rangloi or the Chandra valley, Gárah or Punán, the Bhága valley, and Pattan or the valley of the Chandra Bhága. The first valley contains four *kothís*, the second four, and the third six, making fourteen *kothís* in all. Some of the *kothís* correspond with the boundaries of the existing or extinct *jágírs* or fiefs of the Thákurs or petty barons of Láhaul. The rest are merely groups of villages or hamlets, which have for long past been connected for administration purposes. For instance, *kothí* Ranikí consists of several villages, scattered here and there among those of other *kothís*, which were formerly held in *jágír* by a Kúlu princess, and which have ever since held together as one community under one headman. Nor is the village (as Mr. Barnes says of the hamlet in Kángra) the elementary part of the system in Láhaul;

Chapter III, D.

Village Communities and Tenures.

Sub-divisions in Láhaul. Nature of townships and villages.

though it has a name of its own, and the houses stand together almost wall to wall, yet it sometimes happens that some of these houses, with the fields attached to them, are reckoned to belong to another village, or to another *kothí* even. The real elementary parts are the household allotments, which, for want of another name, may be called *jeolas*, as in Kúlu. A village or group of houses is known to contain a certain number of these estates, each of which has a name of its own, which is applied indiscriminately to either the house or the land. It is the custom also, as in the case of Scotch lairds, for friends and neighbours to address the head of the family by this same territorial name. The fields forming an allotment are generally all in the *chauks* or blocks of arable land round the village, but some of them are sometimes at a distance in the *chauks* of other villages.

Rights in waste lands by custom of country (Láhaul).

From the above description it will be seen that no definite boundaries in the waste between *kothís* or villages can exist; certain natural limits to both are recognized in a loose way, but not so much as limits of properties as in a geographical sense. The waste lands are owned by the ruler of the country or superior landlord, a position which appears to have been formerly occupied by the Rája in a *khálsa kothí*, and the Thákur in a *jágír kothí*. It appears clear that the Thákur must be considered to have been lord of the waste, for his permission was necessary before new fields could be made in it, and such fields paid him rent thenceforth; he could also grant sheep-runs in the high wastes to foreign shepherds and take grazing dues from them; so, again, the estate or *jeola* of a landholder dying without near heirs lapsed to him, and was granted by him to a new man on payment of a fee or *nazarána*. All the villagers have rights of use in the waste, but the cattle or flocks of one *kothí* sometimes graze regularly in the lands of another, and the men of one *kothí* sometimes rely for fuel and timber on the trees growing in another. Within the *kothís* also the different villages use the grass and wood indiscriminately; where the villages are far apart, they keep in practice to separate grounds; where close, they mingle: it is all a matter of custom. There is no other rule by which a dispute can be decided.

Original form of holdings of fields (Láhaul).

The allotments of fields or *jeolas* are supposed to have been made authoritatively at some remote period, and to have originally been all equal, and subject to the same amount of rent or taxes, and all liable to furnish one man for service or forced labour when summoned by the lord of the country. They also appear to have been indivisible. In fact, in Gárá and Rangloi, where the Tibetan element predominates in the population, they are still almost all undivided; in Pattan, where the Hindú element predominates, a great deal of sub-division has taken place. After the first allotment was made, other fields were sometimes reclaimed from the waste; these were sometimes formed into a separate allotment, and rated at a full *jeola* or a half or a quarter according to value; or if they were reclaimed by one of the original holders, his holding was thereafter rated at 2 *jeolas* or 1½ or 1¼. A household owning two *jeolas*, had to pay double taxes and take a double share of service; if it held a half only, it was rated in strict proportion. After a time when not much

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Village Communities and Tenures.

Original form of holdings of fields (Láhaul).

room for further extension of cultivation was left,* the assessment or rating on each house or *jeola* became fixed hard and fast; no one in authority took the trouble to revise it, though of course, as time went on, the proportions of the holdings did not remain exactly the same. Some fields were increased by gradual encroachment on the waste, and a few others changed hands. Sale of land was unknown, or the changes would have been greater.

The only known instances where land has been sold are the fields on which the Moravian Mission house is established. Mr. Lyall writes:—

"There is a custom of leasing fields for one or two harvests for a sum in cash down, which in the language of the country is described as a sale, and this peculiarity of idiom at last Settlement led to the belief that a custom of sale prevailed in Láhaul, though not in any other part of the district. Usufructuary mortgages are not uncommon. I did not come across any instance of a *cháksí* or *káng chumpá* having mortgaged his holding; but the general opinion of the Thákurs and others whom I consulted was that he could not be prevented from so doing, provided that the mortgagee must pay full rent unless he or the mortgagor performed the customary service."

In Láhaul there are in all 1,085 *jeolas* or holdings, the areas of which vary with the status of the holder. The average area is, for a Bráhman, three acres, for a Thákur or Dotoen eight acres, for a Kanet or Tibetan 4¼ acres, for Dágis and other low castes 1¼ acres.

Rights of the Thákurs and subordinate landholders of all kinds in *jágír kothís* in Láhaul.

The *jágír kothís* in Láhaul are three in number—Kolong (or Todpa) held by Thákur Hari Chand; Ghumrang, held by Moti Ram; and Ghondla, held by Hira Chand. Of this last-named *kothí* a half was described in former Settlement papers as resumed; one of the last Rájas of Kúlu did in fact resume half, but practically the whole remained undividedly in possession of the Thákur, who accounted to the Rája for half his collections of all kinds. After Regular Settlement he continued in the same way to exact the old dues and services from all the landholders, and to pay the Government the land-revenue for half the *kothí*, plus *nazarána* on account of the other half. The whole of his payments may be considered to have been of the nature of *nazarána*. The nature of the holdings of arable lands in the *jágír kothís* is as follows:—The whole produce of certain fields is taken by the Thákur; this land is cultivated by farm servants, assisted on certain occasions by gatherings of the regular landholders; it is known as the Thákur's *garhpán* or home farm, and, as a general rule, the greater part of it is situated in villages near which he lives. Other fields are held rent-free as maintenance by his *dotoen*, *i.e.*, by the *dunnewassals*, or junior branches of his family or rent-free in lieu of continuous service by his *cháksis* or family retainers, or by his *káng chumpá* or farm servants.

The great bulk of the fields, however, form the *jeolas* or holdings of the *yulfa* or villagers, which are held subject to payments of *tal*, *i.e.*, rent or revenue, the performance when required of *begár*

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* There is of course any amount of waste land in Láhaul, but no cultivation is possible without irrigation; and the land so situated that it can be irrigated by existing channels, or channels easily to be made, has long been fully occupied in the lower and less inclement parts of the country.

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Rights of the Thakúrs and subordinate landholders of all kinds in *jágir kothís* in Láhaul.

or forced labour for the State, and of certain periodical services to the Thákur; an average *jeola* contains about 15 *lákh*, or 5 acres. A *dotoen's* holding is on an average equal in extent to from one to two *jeolas*; a *cháksi's* holding varies between a half and a whole *jeola*, a *káng chumpá* generally holds only about a quarter *jeola* or less. There are some other small miscellaneous rent-free holdings, the revenue of which must be considered to have been remitted, not in lieu of service to the Thákur, but for the good of the whole community. For example, a few fields known as *garzing* are generally held rent-free by a family of blacksmiths or *lohárs* not so much in lieu of service, for they are paid for their work separately, as to help them to a livelihood, and induce them to settle down. In the same way the *hensís* or musicians hold a little land rent-free under the name of *bezing*; the *jodsis* or astrologers under the name of *onpozing*, and the *béds* or physicians under the name of *manzing*. Astrologers and physicians are, however, men of the regular landholding class, who have also separate *jeolas* or holdings of revenue-paying land. The *lohárs* and *hensís* are low class people, who hold no land, except a few fields given them rent-free. The *garhpán* land, no doubt, belongs solely to the Thákur, who is also landlord or superior prorpietor of the whole *kothí*. "The *yulfa* or villagers," writes Mr. Lyall, "I hold to to be subordinate proprietors of their holdings; so are the *dotoens*. At first was I inclined to think that the *cháksis* and *káng chumpás* were mere tenants in the *garhpán* or private lands of the Thákurs, but on further enquiry their title did not seem to be essentially weaker than that of any other class. They are never evicted, and the custom with regard to inheritance and power of mortgage, with regard to their holdings, and those of the regular landholders, appears to be precisely the same. I consider them therefore to be also subordinate proprietors of their holdings, differing only from the *yulfas* inasmuch as they pay no rent, and do private service only to the Thákur; whereas the latter pay rent and do public service for the State (*begár*), as well as occasional private service to the Thákur. I do not think that the *lohárs*, the *jodhsís* or the *béds*, could now be evicted from the fields they hold rent-free under name of smiths, astrologers, and physicians' land. Probably they could have been evicted by a vote of the community or order of the Thákur in former times, but the general idea now seems to be that they could hardly be evicted, however inefficient. The *hensís*, however, seem to be considered to hold at the pleasure of the Thákur." In some places a field or two are found held rent-free by a *gonpa* or Buddhist monastery, and cultivated not by any one family, but by the neighbouring landholders in unison. This land is considered to be the property of the monastery. So also patches of land under the name of *lházing* or god land, cultivated by the man who acts for the time being as *pujári* or priest of some petty local divinity, are considered the property of the shrine, if there is any, and not of the cultivator, who only holds till he vacates the office of priest, which is not hereditary. *Yurzing* is the term applied to small fields found in many villages, the grain of which is devoted to a feast held by the men who repair a canal. It should be considered the common property of all shareholders in the canal. There are

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certain patches of waste land known as *dang piri*, which are like the cultivated fields, the property of individuals, and included in their holdings; they are situated below the water channels or on the sides of the fields, and, with the help of irrigation, produce abundant crops of hay. The rest of the waste must be held to be the property of the Thákur, subject to the rights of use belonging by custom to the subordinate landholders.

Detail of rents and services at which the subordinate landholders hold their fields of the Thákur of Ghumrang.

The best way to describe the nature of the rents and services rendered to the Thákurs by the subordinate landholders will be to give a detail of them as they exist in one *jágír*. For example, *kothi* Ghumrang contains 58 *yulfa jeolas*, or full-sized villager's holdings, 24 full-sized holdings of *cháksís* or retainers, and eight of *kúng chumpás* or farm servants. The rent paid by the peasant proprietors on a full *jeola* or holding consists of the following items:—

No.	Name of item.	Rate per *jeola*.	REMARKS.
1	Old cash assessment ...	4-8-0	On fourteen *jeolas* Rs. 5 are taken.
2	Grain (*netál*)	3 *lákh* 3 *páth* of barley	Three *jeolas* pay 6, and three pay 4 *lákh*.
3	Phari (cloth)	1 Phari or eight annas in cash.	Cash now always taken.
4	Suri (lit. Bribes) ...	From Rs. 5-4 to 2-8.	
5	Betangna	Rs. 2 cash.	

The last item was put on by the Thákur at the Regular Settlement; the other items are all of old standing.

The following is a list of the periodical services rendered to the Thákur by the men of this same class according to the custom of the manor of Ghumrang;—

(1) On certain days, known as *bésti* days, each *jeola* has to furnish one man to work on the Thákur's *garhpán* land. The Thákur supplies food and drink, but no pay. There are eleven *besti* days in the year, but two, the sowing and the mowing days, are distinguished as the big *bestis*; on them a man for each *jeola* attends, on the other nine only some fifteen or sixteen men who live handy actually attend; the others remain at home, and pay the Thákur annually, in lieu of attendance, the sum of one rupee under the name of *besti* money.

(2). Each *jeola* is bound to stable and feed, for the six months of the winter, one of the Thákur's horses; one horse to a *jeola* is allowed to be the old standard; but as the Thákur has not so many horses, it has been customary for two *jeolas* to divide between them the care and charges of one horse.

(3). Each *jeola* is bound to convey once in the year eight or nine *páth* or about sixteen pounds of rice (a light goat or sheep load) from the Kúlu valley to the Thákur's house in Láhaul.

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Detail of rents and services at which the subordinate landholders hold their fields of the Thákur of Ghumrang.

(4). It is the custom in all *kothís* of Láhaul for the regular landholders each year to provide in turn a certain number of men to undertake the duty of supplying the common quarters of the *kothí* at Akhára, in Kúlu, with fuel. For the six winter months spent in Kúlu these men are steadily employed in bringing in fuel for general use, and they are in some degree remunerated by being paid Rs. 6 each, which sum is raised by a rate on all the *jeolas* of the *kothí*. In Ghumrang, each year four *jeolas* furnish four men for this duty, and they are also bound to carry loads for the Thákur in going to and from his house to Akhára, and to furnish him, as well as the subordinate landholders, with fuel while he remains there.

There are no *dotoen* or cadet families in the Ghumrang *jágír*. In other *jágírs* the *dotoen* are said after a time, when the sense of relationship to the Thákur has become faint, to be degraded into *cháksis*, and forced to do service for their holdings. A *chákri* holding is held rent-free in lieu of the following services:—It is bound to furnish one man for continuous attendance on the Thákur, and for the performance of light work, such as cooking his food when on the march, leading his horse, &c. As, however, there are many *chákri* holdings in Ghumrang, the custom now is that three holdings at a time furnish one man each for ten days, and then re-call their men till their turn comes again. But for the privilege of not supplying one man continuously, they pay the Thákur eight annas per month per holding, or six rupees per annum. A few of the *chákris* are distinguished by the term of *lálok* or pass-crossers. These, instead of having to furnish a man for personal attendance, are only bound to furnish a man to cross a pass, either to Ladákh, Zánskár or Kúlu on the Thákur's business. If they cross a pass once in the year, the rest of it is their own, and they have no payment to make, but if not called upon to cross a pass, they pay seven rupees per annum as relief or *betangná*. Some *chákris* of all kinds now pay seven rupees regularly in lieu of all services by agreement with the Thákur. All *chákri* holdings send a man to work on the two big *besti* days, not on the others.

Káng chumpá may be translated cottager. The family in possession of a holding of this kind is bound to furnish one man for continuous work at the Thákur's house or on his *garhpán* land. Some holdings of this kind will be found near wherever the Thákur has *garhpán*. When there is much work, the head of the family attends in person, otherwise he sends his wife, or son, or daughter. The person who is in attendance gets food five times a day, and does field work of every kind, or cuts and brings in wood or grass, sweeps the house, or combs wool, &c. Those who live at a distance from the Thákur's house cannot practically attend; they, therefore, do only field work on the *garhpán* land near them; but as they in this way get off lighter than the others, they are bound to feed and keep one sheep for the Thákur during the winter months. Some *káng chumpás* now pay five rupees per annum to the Thákur in lieu of all service.

The Thákur takes the *chatrú* or colts from landholders of every class: the custom is that when a mare foals, and her master sees that he is not the lucky owner of a filly, he at once takes both mare and colt to the Thákur's house; there he is presented with a new cap as a mark of favour, and leaves his mare to be kept for six months at the Thákurs expense. The nature of the holdings, and of the rents and services paid to the Thákurs, are the same in all the *jágírs*; there are differences of detail, but they do not require to be mentioned.

Land held by the Gúrú Ghantál monastery.

The big monastery of Gúrú Ghantál, with its chapels of ease at Koksar and Sansa, holds a good deal of land in different *kothís* rent-free as endowment. More than half is held of the *gonpa* by *káng chumpá* tenants, who by way of rent only present annually some shoulders of mutton, pots of whisky, and plaited sandals; but are bound to perform certain fixed services, such as the cultivation of the rest of the monastery land, the sweeping of snow off the roof of the monastery in winter, the bringing in so many faggots for winter fuel, &c.

Rights retained by the quondam Thákur of Birbogi.

There is a family in Birbogí which at one time were Thákurs of the *kothí*, and are not yet entirely out of possession. The present head is named Tángan Choigyál, an old man of eighty; his son is *lambardár* of the *kothí*; their manor house (now in ruins) is a very conspicuous object in the landscape, as most of these Thákurs' houses are. The family was in full possession till about the beginning of this century, when Rája Bikrámá Singh of Kúlu picked a quarrel with the then Thákur, and resumed the cash, cloth, and colts out of the items of revenue, leaving him only the grain item as a means of subsistence. This arrangement remained in force, though there is nothing to show that any Sikh or British official was aware of it, till about ten years ago, when grain having risen in price, the landholders, by agreement with the head of the family, converted the grain dues into cash, which has since been paid by each *jeola* in the proportions in which the grain used to be paid.* Each, moreover, continues to furnish a man for the two great *bestis*, that is, for sowing the barley and cutting the hay on the fields owned by the quondam Thákur. These fields were also in great part excused from bearing their share of the revenue of the *kothí* by the other landholders when they distributed it at Regular Settlement. This is all that remains to the present head of the family of its former privileges. He seems to be entitled to a position not unlike that of a *talúkdár* of a village in the plains.

Rights in water in Láhaul.

The small canals upon which cultivation in Láhaul depends seem to have been always constructed and kept in repair entirely by the landholders of the villages which use them. They are considered therefore to be the property of the shareholders in the water, who cast lots every year to decide the rotation in which each man shall irrigate his fields. Each holding furnishes a man for repairs; fines are levied on absentees, and consumed in a common feast with the produce of the *yurzing* or canal field, if there is one. The

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* By each *jeola*, excepting those held by two families of *dotoen*, or kinsmen of the Thákur.

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general opinion is that no outsider can get a share of the water of a canal, except from the body of old shareholders. The State in a *Khálsa kothí*, or the Thákur in a *jágír kothí* could not give a share; practically, therefore, their power of approvement of the waste is limited unless a new canal can be made.

Begár or forced labour demandable from landholders in Láhaul.

Mr. Barnes describes the system of forced labour or *begár* prevailing everywhere in the hills, and mentions that it is one of the conditions of the tenure by which all proprietors hold land of the State in the hills. The forced labour which falls upon the Láhaulís is peculiarly heavy, as their country is a highway used by many travellers and officials on tour, and is surrounded by high snowy mountains and large tracts of elevated waste. The demand all occurs within the six months of summer, the time within which all field-work and all trading journeys have to be done. It is distributed equally on each *jeola* or holding, but at times it may be ruinous to certain families to have to give perhaps their only man; or there may be none at home, all being away engaged in the carrying trade between Tibet and Kúlu, in which almost all Láhauli landholders are concerned. The arrangements which have grown up owing to these difficulties, and which have now become fixed institutions, deserve to be briefly described. For the periodical repairs of roads a man is demanded from every house; for the carriage of travellers' baggage a man is taken from every *jeola*, or full allotment of land only, and the demand for supplies of all kinds required for travellers is distributed in the same way. Each *kothá* or group of *kothís* repairs certain lengths of highway, and carries baggage, and furnishes supplies for the stage nearest to it to travellers merely moving about the valley. The four *kothís* of Rangloi unite to undertake the carriage from Láhaul over the Rhotang Pass into Kúlu. There remains the most difficult task of all, that is, the providing supplies and carriage to travellers wishing to leave Láhaul for Ladákh, Spiti, Zánskár or Chamba by the Bará Lachá, Shinkál or Kukti Passes, which are all over 16,000 feet in height, and involve a camping out for several nights in the wastes. For the work of these passes the ten *kothís* of Gára and Pattan have put themselves on a common roll or roster. Each *kothí* keeps an account with the other *kothís* of its contributions, and within each *kothí* each holding keeps an account with the other holdings. If a holding cannot furnish its man in its turn, a substitute is sent, and there are fixed sums which the defaulting holding is obliged to pay to the substitute (in addition to the pay which he gets from the travellers), as follows:—

Name of route.	Sum payable to the substitute.
To Rupshú, over the Bára Lácha	Three rupees cash, 70lbs barley meal, 1 pair boots, butter 2lbs.
To Spiti, over the Bára Lácha ...	Rupees 2 cash, 36lbs barley meal, 1 pair boots, butter 2lbs.
To Zánskár, over the Shinkál ...	Rupees 2 cash, 32lbs barley meal, 1 pair boots, 2lbs butter.
To Chambá, over the Kukti ...	Rupees 2 cash, 32lbs barley meal, 3 pairs plaited straw sandals.

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Begár or forced labour demandable from landholders in Láhaul.

The demand by travellers for pack horses over the Bára Lácha and Shinkál is in the same way borne rateably by the ten *kothís*, and within the *kothís* by the different holdings. The defaulting *kothí* or landowner pays the owner of the substitute pony a considerable sum in cash at rates fixed for the different journeys.* Defalcations are numerous and the accounts therefore perplexing. It is the custom, therefore, for each *kothí* to appoint by vote an elder to represent the *kothí* in the committee of *begár* accounts. He is called the *siyánú* and gets Rs. 6 cash per annum from the common account, and is himself excused all *begár*. To collect and store supplies in readiness for travellers, and to keep the account of the store, two men are selected year by year in each *kothí* under the name of *talabdár*. They get no pay, but are excused their turn of the *begár* while in office. The above regulations apply to the regular landholders; they appear to have been made by the people themselves under general pressure put upon them by the authorities. In Pattan there are some Dágí families who hold *chetís* or small allotments of land rent-free from the State, on condition of stacking wood at certain halting places.

Sub-divisions in Spiti, and nature of town-ship and villages.

There are five *kothís* in Spiti—Todpá, Barjik, Shám, Chuzí and Pín; the four first are in the main valley, the fifth includes the whole valley of the Pín river, and is shut off from the rest of Spiti by high mountains, except where the river forces its way through a deep narrow gorge to join the main stream. The name Todpá means head of the valley, Barjik the centre, and Shám the lower end, and these *kothís* divide the main valley between them accordingly. The name Chuzí implies endowment or assignment to religious uses, and the *kothí* consists of the villages scattered here and there over the whole length of valley. Again, in a few cases, different holdings in the same village belong to different *kothís*. It is hardly necessary to add that there are no boundaries between *kothis* in the waste, except perhaps in the case of Pín. A kind of boundary will be found to exist between villages which are not separated by any large expanse of waste; that is, such villages have loosely recognized limits within which both exercise separately the right of grazing cattle or cutting grass and wood; but even where such limits are clearest, they do not imply a full property of the soil. The right of the State to grant new holdings in such waste, if it could give water by making a new canal, would not be disputed; and where the villages, as is often the case, are far apart, there are no boundaries between them of any kind.

Form of holding of fields and nature of tenure of waste and arable lands.

The form of tenure of the fields attached to the villages is the same as in Láhaul. Each field belongs to a separate estate or house, and with other fields forms its allotment supposed to have been originally conferred by the States and to be now independently held of it.† Owing to the custom of primogeniture which prevails these allotments are never sub-divided. The water available for irrigation

* Of the ten *kothís* two have no ponies, being on the south side of the Chandra, so they of course default each time.

† *Zing kom* is a local word used to describe such an allotment. A *zing kom chongpú* or full allotment, varies from three to seven acres in extent according to quality of the soil. Some few families only hold a half allotment or *zing khom fitka*.

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has for long past been all used up, and the present holdings are therefore all of old standing. There are no Thákurs, in Spiti. The Gialpo or sovereign of Ladákh was the lord from whom in theory all held. The general rights of the State and the landholders in both waste and arable lands are the same as in the *Khálsa kothis* of Láhaul. There are 296 *jeolas* in Spiti, with an average area of about 5 acres. There are no *dang piri* or irrigated grass fields, as in Láhaul. All the men of the village graze and cut grass in common. A kind of thistle and wild gram or chick-pea are cut and stored for winter use.

Right of sale and mortgage.

No instance can be quoted of a landholder having sold the whole or a large part of his holding; but the custom of selling small portions is said to be ancient. The general idea seems to be that no one could question the validity of the sale of a whole holding, except the son or next heir. Two kinds of mortgage are in vogue. By one the land is made over to the mortgagee in lieu of interest till payment of the principal; in the other it is made over for a fixed term, on the calculation that the debt to the mortgagee will be liquidated in full within that time by the produce. The mortgagee ploughs, sows, and reaps, but the mortgagor manages the irrigation, and gets the straw for his trouble. Such a thing as an absolute gift of land appears to be unknown, and the general opinion seems to be that no man can give away land to the prejudice of his children, or that if he did do so, the gift ought to be treated as invalid unless they had grievously misbehaved. It seems the general opinion that in future a man ought to be allowed to give away his estate in the absence of any children or brothers or near kinsmen. Formerly the State would have interfered and put forward a claim. It is even now allowed that, in default of heirs or gift, the estate would lapse to the State; but our Government has hitherto not looked after its rights in this respect, and one or two instances have occurred of such estates being appropriated in late years by the landholders of the village and granted by them to some new man for a sum of money down, which they divided among themselves.

Distribution of fields comprised in an ordinary holding or household allotment in Spiti.

The great mass of the arable land consists of the holdings of the *talfás* or revenue-payers, which are each separate estates of the nature of household allotments. Within these estates the following occupants may be found:—Firstly, in each there is the *káng chimpá* (great house) or head of the family, who is primarily responsible for the revenue, the *begár* or forced labour, and the share of common expenses demandable on the whole holding. He is the eldest son, for primogeniture prevails, but it does not follow that his father must be dead, for by custom of the country the father retires from the headship of the family when his eldest son is of full age and has taken unto himself a wife. There are cases in which father and son agree to live on together in one house, but they are very rare. On each estate there is a kind of dower house with a plot of land attached, to which the father in these cases retires. When installed there, he is called the *káng chungpá* (small houseman). The amount of land attached differs on different estates; where it is big, the *káng chungpá* pays a sum of cash, or cash and

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Distribution of fields comprised in an ordinary holding or household allotment in Spiti.

grain, about equal to its rateable assessment; but where it is small, as is usually the case, he pays a small cash fee only, which is really rather a hearth-tax than a share of the land-revenue, to which, however, it is credited in collection. The *káng chungpá* is not liable for any share of common expenses (a heavy charge in Spiti,) nor for performance of *begár* or forced labour. On occasions of a great demand for men to do some work near the village he may be impressed, but the principle is that he is free. Sometimes, in the absence of a living father, the widowed mother, or the grand-father, or an uncle, aunt, or unmarried sister, occupies the small house and land on the same terms. A *yáng chungpá* is the term used to describe a person living on an estate in a separate house of lower degree than that of the *káng chungpá*. Such a person is always some relation of the head of the family; he may be the grand-father who has been pushed out of the small house by the retirement of his own son, the father, but it is commoner to find unmarried sisters, aunts, or their illegitimate offspring in this position.*

A small plot of land is generally attached to the house, and a few annas of revenue paid, but rather as a hearth-tax on account of grass, wood, water, &c., than as the share of the land-tax on the plot held. In proof of this some *yáng chungpás* have no land attached to the house, but pay like the others. Most of these people would be entitled to some maintenance from the head of the family if he did not give them a plot of land. They are not liable to be impressed for ordinary *begár*, but must help on occasions of great demand near home. They often do distant *begár*, however, in place of the head of the family by mutual agreement. On many holdings another class of people are found living in a dependent position towards the *káng chímpá* or head of the family. They have a small house to themselves, with or without a patch of land attached; generally they pay an anna or two to revenue, whether they hold land or not. In fact in this respect, and with regard to liability to *begár*, they are much on the same footing as the *yáng chungpá*; the fundamental difference is that they are not related to the head of the family, and have got their house or house and land, not with reference to any claim to maintenance, but out of favour, or for the mutual benefit of both parties. They are, therefore, expected to do a great deal of field work for him. People of this class are called *dotul*, literally smoke-makers, because they have a hearth to themselves, but no other interest in the land. To mark the fact that they hold of one particular landholder, the word *ránki*, meaning private or particular, is added. All the land held by the *káng chungpá* and by *yáng chungpás* and *ránki dotuls*, pertains to the holding or allotment, cannot be alienated, and lapses to the *káng chimpá*. The latter could not of course evict a *káng chungpá*, and the general feeling is that when he has once given a plot to a *yáng chungpá*, he could not resume it, except with consent; but he could resume from a *ránki*

* In Pin *kothí* the *bozan* families, who are the descendants of monks of an order in which marriage is permissible, commonly hold a house and small plot from the family from which they sprung, and are in the position of *yáng chungpás*.

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dotul, and would be considered quite justified in so doing on the grounds of customary service not having been properly performed.* The rules of inheritance in *dotul* holdings have been described in Section B of this Chapter (page 96.)

In most holdings also a plot of from one to half a *khal* will be found in the occupation of the *lámá* brother or uncle of the head of the family. It is ploughed and sown by the latter, but the *lámá* provides the seed and gets the whole produce. There are *lámás* in almost every family, as all younger sons of the landholders are forced by custom to enter the monasteries. This maintenance land of a *lámá* is called *táo* or *tázing*, and reverts of course to the head of the family on the death of the *lámá*.

Holdings or allotments other than those of the *talfá* or revenue-paying landholders (Spiti).

There are some fields at Dankar attached to the old fort there, which are like it the property of Government. The *Nono*, in virtue of his office, provides for the cultivation of the fields, and takes the produce. He is bound in return to keep the fort in repair. The *Nono* also holds other lands equal to several ordinary holdings in extent, which are his ancestral property; they are rent-free, and are mostly situated at Kuiling, where he resides. The Pín *Nono* also has rent-free land, but not more than equal to an ordinary holding in extent. At a place called Táshigong, a family of hereditary astrologers (*choba*) hold two allotments granted to them by the kings of Ladákh free of demand for revenue or *begár*.† Four families of blacksmiths also hold a rather small allotment apiece, and pay only a hearth-tax, not full revenue. The above are all independent estates of the same grade as those of the revenue-paying landholders, and inherited in the same way by the eldest son.

Fields excluded from the regular household allotment.

There are two families who, in addition to their revenue-paying allotments, also hold good-sized plots rent-free under the name of *manzing*; they are *umchie* or hereditary practisers of the art of medicine, and this land was granted to them in support of the art. The general opinion is that if they abandon the art, the *manzing* or physician's field could be taken from them and transferred to another. Many of the landholders practise medicine, but only these two families hold *manzing*. Certain fields are the full property of the monasteries: they pay no revenue, and are generally either near the monastery to which they belong, or in adjacent villages. The lands of the Dankar monastery is cultivated by six tenants, landholders in Dankar, who pay half produce as rent; that of the Pín monastery is cultivated gratuitously by the *Nono* of Pín; the men of Chuzí *kothí*, as the special clients of the monks, cultivate the lands of the other monasteries, but the monks are expected to give the men who actually do the work something for their trouble. In many villages there are one or two fields known as *Lhaziug* or God-

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* He could resume the plot of land, but apparently he could not always evict from the house, as that has sometimes been built by the *dotul* himself.

† The phraseology of the deed of grant is curious. It is drawn up and attested by officials with high sounding titles. singed and sealed at 'our palace,' &c., and promises that the grant shall endure till the feathers of the raven turn white and the snow on the mountains black.

Fields excluded from regular household allotment.

land attached to the village *Lhakang* or temple. They should be considered to be the common property of the village. One of the landholders or other residents cultivates them, and pays a fixed rent which is applied to lighting the temple with lamps, or to the expenses of occasional feasts. Such a tenant can be evicted by a vote of community; sometimes all the landholders unite to cultivate these fields, and the whole produce goes to the temple expenses. Some of these temples are served by a *lámá* nominated by the *zamíndárs*, others by the *zamíndárs* themselves. In many villages there are fields known as *yurzing*, or canal land, the produce of which, as in Láhaul, is devoted to a feast at the time of annual canal repairs; these also should be considered the common property of the community. In all villages there are some persons known as *yulfa*, that is, village *dotuls*, who own a house and small field attached which they have reclaimed from the waste with the consent of the village community; some few have no field; but all pay a small fee towards the revenue of the village by way of hearth-tax. They could not be evicted, as the land was given them to induce them to settle permanently in the village, and on that understanding they have built their house and broken up the waste.

Begár or forced labour in Spiti.

The custom with regard to *begár* is much the same as in Láhaul. Ordinary repairs of roads from village to village have been hitherto performed by the *tulfa káng-chimpas*, or regular landholders only; the *káng-chungpás*, *yáng chungpás*, and *dotuls*, have only been called upon to assist on occasion of extraordinary repairs. Mr. Lyall recommended, however, that in future each house, and not each holding, should furnish a man for repairs of roads, as is now the practice in Láhaul. For the duty of carrying letters or travellers' baggage across the passes the regular landholders alone are liable, and a roster or roll of turn of duty is kept up as in Láhaul. A landholder often gets a *dotul* or other dependant to go in his stead, but the latter is at perfect liberty to refuse, and will not go unless handsomely paid.* So, again, the landholders are primarily liable for all carriage of loads from village to village; but when the number of loads is very great, all classes are impressed. In order to have a store in hand from which to meet the demands of travellers for supplies, about a *lákh* of grain is collected from each regular landholders at the commencement of the season; any extra expenses on this or any other common account are met by a rate levied on all regular holdings in Spiti. The rate is uniform, and does not vary with the rates of revenue for different villages. At the end of the season, when all the passes have closed, a meeting is held at Dankar, called the *Talsichemno*, or great tax audit, at which the accounts of collections,

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* As an instance of the price paid to a substitute may be given that fixed for the journey from Kibbar, in Spiti, over the Párangla pass, to Rápshu in Ladákh, *viz.*, three rupees cash, two *khal* or about 50lbs barley meal, a large pot of butter, five or six ounces of tea, a pair of boots, the loan of sheep to carry the porter's clothes, food, &c.

Chapter III, D.

Village Communities and Tenures.

both of revenue and common expenses, are settled. It is attended by the *wazír* and *gatpos* or *lambardárs*, and by some fifty deputies from the five *kothís*.

Government control over waste.

In the revision of Settlement Mr. Lyall defined rights in waste as they have been described in the preceding pages; though in *jágír kothís* in Láhaul he thought it prudent to say nothing precise as to the ownership of unoccupied waste. Unoccupied waste in *Khálsa kothís* was declared to be the property of the State. In Láhaul the Thákur was declared to be the local authority for making *nautor* grants in a *jágír kothí*, and the *wazír* in a *Khálsa kothí*. In Spiti the *Nono* or *wazír* was declared to possess the same power.

Village officials.

In Láhaul there is a *lambardár* appointed by the State for each *kothí* all of whom are subordinate to the *négí* or *wazir*, who is the head-man for the whole valley. The *pachotra*, or rate of 6 per cent. upon the revenue is shared between the *négí* and the *lambardárs*. The first *Negi* appointed under British rule was a Bráhman of Pattan. He, however, was soon superseded by Tárá Chand, who afterwards resigned in favour of his son Hari Chand, the present *négi*, and the leading Thákur of the valley. He enjoys magisterial powers and is remunerated by an extensive *jágír* in addition to his share in the *pachotra*. The officials whose special duty it is to superintend *begár* arrangements have been already mentioned.

In Spiti there are two kinds of head-men, the *gatpochemno* or *lambardárs* of *kothís* and the *gatpochugán* or *lambardárs* of villages. The first have nothing to do with the collection of the revenue, but are in charge of the *begár* arrangements, and receive and account for the collections of supplies for travellers. They are also now considered to form the *Nono* or hereditary *wazír's* privy council. They used to get the loan of a horse and five *páth* barley-meal a day from their *kothí* when on actual service. In place thereof 50 *lákh* or *khal* of barley per annum have been given to each out of the *netal* collections; so that they are paid by assignments of grain, and the whole *pachotra* (5 per cent.) goes to the *Nono*. The office is not hereditary, though the son, if thoroughly fit, has a preference; appointments are made by the vote of the *gaptos* of villages with the concurrence of the *Nono*. There is a *gatpochugán* for each village or group of two or three small villages. In *begár* arrangements he works under the *gatpo* of the *kothí*, and he collects the revenue of the village direct from every payee, great or small, and conveys the sum due from the village to the *Nono*. The collections are often a little in excess of the amount against the village in the *khewat*, in which case the surplus is shared among the regular landholders. These village *gatpos* hold office for a year only, or for two or three years. Whenever the landholders wish for a change, or whenever the man in office chooses to resign, they elect a new man, and report the matter through the *kothí gatpo* to the *Nono*. As remuneration, he gets five *páth* meal a day for the days in which he is actually employed in public service, and is also excused his turn of carrying loads from village to village, but not his turn of carrying loads across the passes, for which there is a different

Village officials.

roster. In *kothí* Pín two men do the work of village messengers and policemen, and are paid three *khal* of barley per annum apiece out of the *netal* collections; the office goes by the name of *laspa*, and is held by the landholders in turn. Under the kings of Ladákh, a family in the village of Mani held the hereditary office of the *togochi* of Spiti. The *togochi* was a secretary and keeper of the records, and was associated with the *wazír* on an almost equal footing in all State business. The present head of the family, by name Sonám Tabgi, has been in the habit of assisting the *Nono* as a secretary.

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE AND ARBORICULTURE.

Chapter IV, A.

Agriculture and Arboriculture.

Detail of area with reference to agriculture.

The areas of cultivation in Láhaul and Spiti as ascertained at the revision of Settlement by Mr. Lyall were respectively 3,096 and 1,184 acres. A detailed statement adapted from a return printed in Mr. Lyall's report is subjoined. Commenting, however, on the figures Mr. Lyall states his opinion that the "real cultivated area (in Spiti) is about half as much again as that shown in this return." It may, therefore, be approximately given as 1,775 acres.

Area (in acres) cultivated and barren in Láhaul and Spiti.

Subdivision.	Paying revenue to the State (*Khálsa*).		Revenue alienated or remitted (*Jágir* and *máafi*).		Total area assessed.
	Barren.	Cultivated.	Barren.	Cultivated.	
Láhaul ...	1,053,713	1,999	350,807	1,097	1,407,616
Spiti	1,342,816	1,119	...	65	1,344,000
Total ...	2,396,529	3,118	350,807	1,162	2,751,616

Crops and system of husbandry in Láhaul and Spiti.

Barley is the principal crop in both *wazírís*; a very fine description of wheat, with six tiers of grain on each ear, is also grown in Pattan in Láhaul, and from Kibbar downwards in Spiti. Major Hay puts the return on seed sown in Spiti at 14 to 1 for barley, and from 10 to 12 to 1 for wheat. Mr. Lyall's enquiries led him to think that this estimate is about right as an average. As three *khal* or *lakh* (land measure) are found to be about equal to an acre, it may be estimated that an acre produces in Spiti 42 *khal*, or 12½ maunds of barley, and 36 *khal*, or 10¾ maunds of wheat; this is taking the *khal* at 12 *ser* only, which is rather less than its real capacity. In the upper villages the crops are occasionally blighted by early frosts, but on the whole the harvest must be unusually certain and invariable in amount. In Láhaul the out-turn per acre must be rather less on the average, as the cloudy drizzly weather which sometimes prevails, particularly in Rangloi, must do harm. The other crops, besides wheat and barley, are peas, which are much grown in Spiti, but not in Láhaul, and buck-wheat which is common in Láhaul but very rare in Spiti. Mustard is sometimes, but rarely, grown in small quantities for oil. A little *chína* is also sown in the lowest part of Spiti.*

* An excellent account of the vegetable productions of Láhaul by Dr. Aitchison was published in Vol. X of the Linnean Society's Journal.

Chapter IV, B.

Live-Stock.

Crops and system of husbandry in Láhaul and Spiti.

In the lower part of Pattan, in Láhaul, a double harvest of barley and buck-wheat is got off the land in the course of the spring, summer, and autumn. In the rest of Láhaul and in Spiti the single crop is sown in May and reaped in September; the system of cultivation is very simple; the field is first well soaked with water turned on from the canal; when the water has disappeared, the seed is scattered broadcast over the surface of the ground, and then ploughed in. Except perhaps a little weeding, nothing more remains to be done but to occasionally let on the water again; without irrigation cultivation is never attempted. Ploughing is done with *chúrú* or hybrid *yáks,* which are stronger and hardier than pure-bred oxen; the pure *yák* is not sufficiently docile. Vegetables are not grown by the people in Láhaul or Spiti, though European vegetables introduced by the Moravian Missionaries at Kyelang, are said to thrive admirably. Spiti has no fruits. In Láhaul apricots are sparsely grown in the Chandra Bhága valley, but the fruit does not ripen at any considerable altitude. There are also a few walnut trees in the same locality. Wild strawberries, a small cherry, a sour apple, and a species of wild gooseberry are also produced in Láhaul.

Production and consumption of food grains.

Láhaul is not self-feeding, wheat, barley, and rice being imported from Kúlu; but large quantities are exported towards Tibet in exchange for salt. Barley and buck-wheat are the principal crops. In Pattan, the valley of the united Chandra Bhága, it is possible to get two crops in the same year. The first kind sown is an early kind of barley known as *tangzad,* which ripens in about ten weeks; after it is sown *bosotan,* a kind of buck-wheat, which ripens in two months. This is possible in good years only; and sometimes the buck-wheat does not ripen. Spiti supports its own population, and even exports grain in exchange for salt, iron and the like. Mr. Lyall writes: "Major Hay puts the annual export of grain from Spiti at 1,500 *khal,* of which 1,000 went in barter to Tibet,* 250 to Basáhir, and 250 to Rúpshú, in Ladákh. The *Nono,* when pressed by Mr. Egerton, estimated it at 2,000 *khal.* After comparing the best estimate I can make of the total produce with the amount which must be consumed by the population according to the last Census, it is clear that there cannot be much more than 2,000 *khal* available for export from Spiti." The *khal* may be taken as a little under 20 seers.

SECTION B.—LIVE-STOCK.

Live-stock in Láhaul and Spiti.

In Láhaul sheep and goats are kept both for the sake of their flesh and wool, and for the carrying trade between India and Tibet. The usual load of a sheep or goat is about 24 to 30lbs. In winter most of the flocks move with their owners into Kúlu. Mr. Lyall estimates their number at 16,000 head. The Spiti landholders, not being engaged in the carrying trade, keep only a few sheep or goats,

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* It is not sold, but is bartered or exchanged at fixed customary rates for wool and salt. In these countries all trade was formerly conducted in this way; the equivalent value of each article in terms of other articles of trade being fixed, and remaining unchanged for generations.

Chapter IV, B.

Live-Stock.

Live-stock in Láhaul and Spiti.

from five to ten per house, which in winter they are obliged to keep and feed in-doors. *Pashm*, the soft down used for shawl-making, forms under the coat of sheep, goats, and other animals in Spiti, though to a less extent than in the plateaux of Tibet, the beasts being kept under cover, whereas in Tibet, the snow is never so deep that sheep and goats cannot live in the open air, reaching the grass by scraping amid the snow.

Ponies are scarce in Láhaul; but Spiti has a handsome breed. The ponies are small, but well-shaped, sure-footed, and capable of great endurance. Their pace is a kind of amble or running walk, at which they will traverse long distances over bad roads at a considerable speed. Ponies are also imported into Spiti from Chamarti in Tibet, where the breed is of a larger kind. Many ponies are annually sold in Basáhir and Kúlu, but the great traffic is with Chamarti, the Spiti men bartering a full-grown, broken in pony, for two Chamarti colts; one of these they sell, while the second is in turn changed, when fully broken in, for two more colts. In this way money is raised wherewith to pay the revenue and purchase luxuries such as tea and tobacco. The price of a good pony in Spiti ranges from Rs. 50 to Rs. 100. In the lower part of the valley they are kept out at grass most of the winter; but must be stall-fed in the upper valley. Nearly all are gelded. In Láhaul only the Thákurs, and more successful traders keep ponies. Such of the landowners as keep them hire them out at very high rates to merchants trading between Léh and Kúlu.

For plough-cattle and milch-kine the hybrid between the common cow of the Himalayas and the Tibetan *yák* is preferred both in Láhaul and Spiti. In Spiti, with the exception of an imported bull or two, all the cattle are either pure or half-bred *yáks*. The pure-bred *yák* (*Bos Grunniens*) is used to carry loads, and occasionally for riding on journeys, but his pace is very slow, and if heavily laden, or taken long marches, he is apt to get foot-sore. The *yák* is thus described by Captain Harcourt:—"With an average height of from 12 to 13 hands, furnished with a very bovine head (much depressed below the line of the back), a fine pair of horns, very long shaggy coat, and short strong legs, the *yák* presents an appearance of immense power, to which the wild glare of the eye adds an aspect of rude ferocity." The usual colour is black, but the tail, of fine silky wool, is frequently grey, or creamy white. Tails of this colour form an article of export, and, under the name of *chauri*, fetch a high price in the plains. They are used as fans or brushes for a protection against flies. The hair also of the *yák* is utilised in Spiti for manufacture into a strong coarse rope. The animal does not thrive at a lower elevation than 10,000 feet, and all attempts have failed to domesticate it, even in Kúlu. Large herds are not kept in Spiti, owing to the difficulty of feeding them when the snow lies very deep. They can, however, clear a way to grass below the snow to a surprising depth.

Asses of a small but very strong breed are kept in Spiti, and a few in Láhaul as beasts of burden.

Chapter IV, B.

Live-Stock.

Dhár or sheep-runs of Gaddí and Kolí shepherds in Láhaul.

The Láhaulís keep only a few sheep and goats, as the snow lies too long and too deep in the winter for the flocks to live out of doors as they do in Ladákh. For a very long time, therefore, the upper ends of the main valleys, which are uninhabited, and the grounds high above the villages in the inhabited parts, have been utilized by the Gaddí shepherds of Kángra and Chamba, and the Kolí shepherds of Kúlu. The snow begins to disappear in these places about the beginning of June; the shepherds do not ordinarily enter Láhaul before the end of that month, and they leave it again early in September, by which time the frost is beginning to be biting, and the rainy season in the outer Himalayan country has come to an end. In the fine dry climate in Láhaul the sheep escape the foot rot and other diseases which constantly attack flocks kept during the rains on the southern slopes of the outer Himalayas. The sheep arrive wretchedly thin, but by the time they are ready to leave, are in splendid condition. A short fine grass of a dull bluish-green colour, called *niru*, is their favourite food; *mat* and *morár* are names of other good kinds of grasses. The goats depend very much on the leaves and twigs of the birch and bush willow. The Gaddí shepherds are much more careful and energetic shepherds than the Kolís; they may be seen herding their goats on the face of tremendous precipices; with one woollen coat and a blanket they sleep out exposed to an icy wind, and take no harm; sometimes, however, the cold drives them to creep into the huddled-up flocks and pass the night with two or three sheep on top of them for a coverlid. Their sheep are reputed strong and hardy above those of any other shepherds. People as far away as the Bhotia traders of Kumáon, buy a great many every year at high prices as beasts of burden for the trade over the great snowy range between Kumáon and Tibet. These grazing grounds or sheep-runs of foreign shepherds in Láhaul are called *dhárs* or *bans* or *nigáhrs*. A *dhár* or *ban* is often sub-divided into several *vand*, each *vand* containing enough ground to graze one full flock or *khandáh* of sheep and goats. Each *dhár* has its more or less precisely fixed boundaries, and the *warisí* or title to it, is understood to have originated in a grant from a Rája of Kúlu, or a Thákur of Láhaul. Among the Gaddís some transfers by gift or sale appear to have taken place, and in several cases the original family which obtained the grant has long ceased to use the *dhár;* but in recognition of its old title the shepherd now in possession has to halt a day on the journey back and let his sheep manure the fields of the original owner, with whose permission his occupation commenced. Whether the original owner could now turn out an old occupant of this kind is a doubtful question. The grey-beards seem to think that he could send up any number of his own sheep, but could not put in a third person to the detriment of the old occupant. The title of the Kolí shepherds to their *dhárs* is the same as that by which they hold their *nigáhrs* in Kúlu. In some few instances a *dhár* was granted to a *wazír*, or person of influence, as a personal favour; but, as a general rule, they seem to have been given to the men of certain hamlets or *phátis* collectively, though perhaps the *patta* or deed of grant contained only one man's name. There are many fine runs in the uninhabited part of the Chandra valley above *purána* Koksar, which,

Chapter IV, C.

Occupations, Industries and Commerce.

Dhár or sheep-runs of Gaddí and Kolí shepherds in Láhaul.

before we took the country, were seldom if ever used. Bakhtáwar of Lála, a leading shepherd of Kángra, obtained from Mr. Barnes the privilege of grazing the unoccupied runs in this country. An almost equally large tract at the head of the Bhága valley has been held for generations by another Gaddí family, which obtained a similar grant from the Thákur of Kyelang. Both these families have of late years begun to take a fee from the numerous shepherds who join them in grazing these lands. The runs held by the Kolí (or Kúlu) shepherds all lie between *purána* Koksar and Ghondla, in the Chandra valley. The Gaddí shepherds pay one or more sheep for each run to the Thákur of the *kothí* or to the *négi* or *wazír*. This tax is known as the *kar*, or in the Láhaulí language as *rigatal*. In most cases the amount first fixed seems to have remained unchanged ever after. The Rája of Kúlu excused the Kolí shepherds from this tax, as they paid one anna per head per annum on all sheep and goats, which was collected in Kúlu. The Láhaulís now wish to see the Kolí shepherds taxed like the Gaddís; but the former argue that Mr. Barnes at Settlement included an equivalent for all grazing fees, whether in Kúlu or Láhaul, in their assessment of the land-revenue. Most of the Gaddí shepherds also give a sheep or two under the name of *bhaggati* to the men of the village next below their run. Such sheep are sacrificed and eaten in a village feast at which the shepherds attend. The fee appears to have been originally given freely to secure good will, but it is now considered a right, which could be enforced. Where the grazing ground above a village is of small extent, it is all the *chárá* or private grazing of the villagers, into which they do not permit the foreign shepherds to intrude; but in some years they permit a stray flock to squat there for a consideration. The flocks from Chamba mostly enter Láhaul by the Kukti pass, which descends into Jhobrang *kothí*. The passage of so many is something of a grievance, so by old custom the shepherds pay the men of the *kothí* one sheep per *ban* or *dhár* under the name of *batokarú*. In the same way they pay toll for crossing certain *jhúlas*, or swinging bridges, to the men of the villages who erect them, under the name of *alokarú*. For instance, the Jhobrang men take one sheep per *vand*, or division of a *ban*, from all who cross their *jhúla*.

The Gaddí or Kolí shepherds never penetrated to Spiti; many of them would be glad now to be allowed to graze in the upper end of the valley, but the Spiti men strongly oppose their being admitted, on the grounds that the grass is scanty, and all required for their own flocks and herds. There is one solitary sheep-run on the Spiti side of the Kanzám pass known as Máran or Shitíká, which is held by men of Jagatsukh *pháti* in Kúlu, who usually let it to a Gaddí shepherd.

SECTION C.—OCCUPATIONS, INDUSTRIES AND COMMERCE.

Occupations.

The Láhaulís are very industrious; they work harder than the people of Kúlu, and are generally more intelligent. This may be

Occupations.

the result of greater intercourse with the world, for their geographical position made them the principal carriers between India and Tibet. Many of them leave their homes for the winter, which they spend in Kúlu or in Simla, engaging themselves as labourers, and that even when they are in fair circumstances. They bring back money, but it is not spent on luxuries. Their food, however, has improved, more meat being eaten now than before. The men engage for the most part in trade, while the women attend to the cultivation, carry loads, and do most of the hard work in Láhaul itself.

Handicrafts.

The handicraftsmen of Spiti are the cleverest of the Kúlu subdivision. Captain Harcourt mentions their steel bits, buckles and stirrups as specially worthy of note ; and Mr. Louis Dane remarks that the puzzle locks made by the Spiti blacksmiths are very ingenious. The Spiti cloth, too, is particularly good. It is of several descriptions. The strongest and thickest is made in narrow lengths furred or flushed on one side, and is very durable and wonderfully cheap. A second variety is rather fine and more expensive, while a third, woven from goat's-hair, is in much demand among European residents in Kúlu. Moorcroft records that "2,752 pieces of cloth are annually fabricated in Spiti, of which 1,600 are used in home consumption, and the rest exported to the extent of 13,140 yards." This was written in 1820, but Captain Harcourt imagines "that the manufacture has not at all retrograded. Shoes," he continues, "are imported into both Spiti and Láhaul from the plains, but winter boots are made in Spiti. Sheep-skins with the wool on are prepared very skilfully both in Spiti and Láhaul."

Commerce.

The Láhaulís are the most enterprising traders of the Kúlu subdivision. Collecting their merchandise from Ladákh and the countries of Central Asia, they pass annually in large numbers towards the close of the summer into Kúlu, driving before them flocks of sheep and goats, on the backs of which their wares are packed. The principal items of their trade are borax, *pashm*, or shawl-wool, raw and worked into cloth *(pattu)*. These they sell in Kúlu, buying for the return journey in the spring, brass and copper vessels, sugar, wheat, rice, tobacco, dried apricots from Balti, pepper, ginger, turmeric, garlic, and onions. The winter they spend in Kúlu. Mr. Lyall remarks that "at the present day the Láhaulís trade almost entirely with the people of Rúpshú in Ladákh and Rudokh in Tibet. Borax, *pashm* and wool are the principal imports ; they say they find the trade with Léh and countries beyond unprofitable. In the summer large flocks of sheep from Rúpshú of the big breed called Haniá are driven to Dárcha, in Láhaul, and there shorn ; the Láhaulís meet the shepherds there, and exchange grain, &c., for wool at certain customary rates of barter."

The people of Spiti are less enterprising, and dislike leaving their valley. Occasionally, however, parties of men set off for Ladákh, Basáhir and Kúlu, and there dispose of their wares, receiving payment either in money or kind. The exports are cereals, manufactured cloth, half-bred *yáks* and *yák's* tails. The imports are salt, madder, tobacco, tea from Lhásá, sheep's wool, turquoises, amber, waterpails

Chapter IV, D.

Weights and Measures, and Communications.

and the wooden vessels from Kanáwar, coarse cloth, dying drugs soda and yeast from Ladákh, and iron from Mandi and Kanáwar. For a reference to the trade in ponies, see *ante* page 136.

SECTION D.—WEIGHTS AND MEASURES, AND COMMUNICATIONS.

Communications.

The communications of Láhaul and Spiti have been fully described in Parts I and II (pages 195-96 and Chapter IV, Section D).

Local measure.

The mode of expressing the measurement of land in both Spiti and Láhaul resembles the method prevalent in Kúlu. The Láhaul denomination is the *lákh,* which contains 20 *páth,* both being primarily measures of seed. The *páth* as a measure of seed is equivalent to about one *seer* of standard weight. Three *khál* or *lákh* (land measure) are about equal to one standard acre. In Spiti the *khál* is the measure, and is based upon the load a sheep can carry. It contains 20 *teh,* and is smaller than the Láhaulí *lákh,* ranging in capacity between 24 and 32lbs. of grain. The two measures are really the same in origin and use, though differing in name and standard.

CHAPTER V.

ADMINISTRATION.

SECTION B.—LAND AND LAND REVENUE.

Chapter V, B.

Land and Land Revenue.

Nature of rent or land-tax under the Rájas in Láhaul.

The whole of Láhaul appears to have been at one time portioned out among a few petty barons or Thákurs, who were the lords of whom the *yulfa* or villagers held their holdings. Four of these baronial families have survived up to the present day, two in full and two in partial possession of their estates; the rest are said to have been gradually extirpated by the Rájas of Kúlu. Under the Rájas the Thákurs were allowed to exist supreme in their own estates, but paid a heavy annual tribute or *nazarána* for them in the shape of a certain number of ponies, pieces of cloth, &c. In the rest of the country, *i.e.*, the *khálsa* or royal *kothís*, the Rája took the place of the extinct Thákurs, and managed them through an official with the rank of a *wazír*. The Thákurs, with a following of their tenants, and one man for each holding in the royal *kothís*, were compelled to attend the Rája at his capital Sultánpur for the six winter months of the year, and do any service, menial or military, which might be committed to them. This was the origin of the present annual emigration of a very large part of the Láhaul population to their winter quarters in Ákhára, a suburb of Sultánpur. The *tal* or land-revenue of Láhaul was taken in fixed items of cash, grain, and cloth, levied at equal rates on all the *jeolas* in each *kothí*. This was the rule, but sometimes some small difference of rate prevailed between different villages with regard to difference of soil or water-supply. Another item of revenue was the *chatrú* or colts; a filly belonged to the owner of the mare, but all colts born in Láhaul went to the Rája in *khálsa*, and to the Thákur in *jágír kothís*.

Sikh revenue administration, and arrangements made at Summary and Regular Settlements (Láhaul).

When the Sikhs ousted the Rája of Kúlu, they collected the cash and grain from the *khálsa kothís*, and the *nazaránas* from the Thákurs as before; but on the pretence that they did not demand any service of either Thákur or landholder, they imposed an additional cess, under the name of *betangná* of rupees six per *jeola* on every holding, whether in the *khálsa* or the *jágír kothís*. When three years later we took over the country from the Sikhs, we found it nominally assessed at Rs. 5,000, which included grazing dues on foreign sheep and fines, besides land-revenue. This was reduced to Rs. 4,200 at once, next year to Rs. 3,200, and at Regular Settlement to Rs. 2,150, of which Rs. 240 were tribute payable by the Thákurs, and Rs. 1,910 regular land-revenue. When, however, this last sum came to be distributed by the people themselves over the *jeolas* of the *khálsa kothís*, it proved to be in excess of the old fixed cash assessment, and the landholders were not apparently informed that the old grain assessment, and other items were abolished. They, therefore, argued among themselves that the excess

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must be considered as part of the Sikh *betangná*, and distributed it equally on all *jeolas*, whether in *jágír* or *khálsa kothís.* In this way, on account of this excess, a sum of Rs. 150 out of the Rs. 1,910 was made payable by the Thákurs, who raised the money and something to spare, by imposing a new cess on the *jeolas* in their *jágírs.* The *khálsa jeolas* paid each their old cash assessment, plus a rateable share of the rest of the excess. No notice was taken in practice of the *khewat* or rent-roll, which had been made out by the *tahsíldár* of Kúlu under Mr. Barnes' orders. All old cesses were lawfully enough collected, as before, in *jágír kothís,* and in *khálsa* ones the *négi,* without authority, maintained most of them as perquisites of his office. Mr. Barnes had appointed one *négi* for the whole of Láhaul (in place of the *wazírs* of the Rájas), and one *lambardár* for each *kothí.* The *panchotra,* or fee ordinarily assigned to *lambardárs,* was divided between them and the *négi.* The first *négi* was a Bráhman of Pattan. It is not surprising that the *khewat* was not accepted by the Láhaulís, for it was in fact in every way a very inaccurate document, besides being in a form not easily to be understood by them. Mr. Barnes was never able to visit Láhaul himself: two or three hill *patwárís,* under no supervision, were sent over the passes, and brought back to the *tahsíldár* what purported to be appraisements of the arable lands held by the several landholders of each *kothí.* From them the *khewat* was made out at Sultánpur. The old cesses were maintained at first even in *khálsa kothís.* About the time when the original *négi* was dismissed and Thákur Tára Chand appointed in his stead, the grain dues ceased to be collected ; but the *chatrú* or colts, and the *dhárkar* or *rigatal* (that is, the rents of sheep-runs paid by Gaddís), still continued to go into the *négi's* pocket. In 1862, Mr. Lyall brought the fact to the notice of the Government. In the end the rents of the sheep-runs were formerly granted for life to Tára Chand in recognition of his services. With regard to the colts no decided orders were given ; but two or three years ago, when the Government directed the *négi* of Láhaul to discontinue a certain tribute which the Láhaulí's had been in the custom of paying through him to the representative of the Mahárájá of Jamú in Ladákh, Tára Chand, of his own accord, remitted taking the colts in *khálsa kothís,* on the ground that he had only taken them hitherto as a set-off against the expenses of the tribute in question. Regarding the Regular Settlement, Mr. Lyall writes :—

"The administration papers for the *khálsa kothís* in Láhaul, prepared at Regular Settlement, were on the same model as those for Kúlu. In so far as they have affected the Láhaulís, they might, like the *khewats,* have just as well not been prepared at all. No records were prepared for *jágír kothís.* In them, therefore, in my opinion, the old customary tenure of land remains in force : in the *khálsa kothís* it must be considered to have been to some extent altered by arrangements made at Regular Settlement, and to be that which I have already described, as in my opinion the existing tenure in Kúlu aud Seoráj."

Mr. Lyall redistributed Mr. Barnes' assessment, both over *kothís* and over *jeolas* or holdings.

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British assessment of Láhaul.

Mr. Barnes thus describes the assessment he made at the Regular Settlement:—

"The revenue assessed upon this tract was fixed entirely with reference to the trading pursuits of the inhabitants and the pastoral qualities of the country. The soil does not yield sufficient produce to maintain the people, much less to pay a land-tax. The *jama* levied by our predecessors and maintained at the Summary Settlement contained two items which, had they been ascertained at the time, would have been at once remitted. One was a demand of Rs. 500 annually for *firohi*, or fines, which the people had to bear as an additional burden, and to distribute it as they best could among themselves. The secoud item was also for Rs. 500 on account of grazing dues exacted from the owners of sheep who resorted to Láhaul in the rainy season, as that region, being across the snowy range, is beyond the reach of the periodical monsoons. This revenue would be legitimate enough, only the graziers were residents of our own territory, who during the winter months had already paid a grazing tax of Rs. 2-8-0 per 100 head in the valleys of Kángra. It would not be fair to make these flocks pay double rates, and, as the tax could be collected with greater facility in Kángra than in Láhaul, I determined to remit this item also. Still the balance which devolved upon the inhabitants of Láhaul pressed heavily upon them. The trade, moreover, had become greatly depreciated. The wool and produce of Ladákh were diverted by order of Mahárája Gúlab Singh to routes which led through his own country; for by their passage through our territory the Mahárája lost the opportunity of exacting transit tolls, and our accession had thrown open the carrying trade to any speculator who chose to venture under the rule of our predecessors; the fear of plunder, and the exactions of the Customs Officers, left the trade entirely in the hands of the Láhaulís. On these considerations I determined to reduce the assessment in Láhaul, and I was fortified in this conclusion by the concurrent testimony of travellers, such as Captain A. Cunningham and Captain William Hay, Assistant Commissioner, regarding the poverty of the country and the destitute condition of the inhabitants. The Summary Settlement was fixed originally at Rs. 4,200, but this was lowered the second year on the urgent remonstrance of the people to Rs. 3,200; and finally at the revised Settlement I considered an annual *jama* of Rs. 2,200 as much as the *talúka* could bear."

Nature of rent or land-tax under the Rájas in Spiti.

According to Major Hay, the king or Giálpo of Ladákh prior to 1839 took as revenue for Spiti Rs. 396 cash, 200 *khals* or *lákh* or grain, 100 *mandis* or iron crow-bars, 34 pieces of Barmaur cloth, and 132 reams (*shúgu*) of paper. The crow-bars, or the iron to make them, came from Basáhir and were paid for out of a common fund; the other manufactured articles can be made in every house in the country. The paper is made from the fibre of a small plant or grass which grows wild in abundance. The cloth is of very close texture and very lasting. Spiti also paid a tribute of trifling amount to the Rájas of Basáhir and Kúlu, not in recognition in any sense of their sovereignty, but for the privilege of free access for trading purposes. Major Hay's account is, no doubt, generally accurate, but there are some mistakes in it, principally with regard to the grain revenue, the nature of which he does not appear to have fully understood. Each holding was assessed with a fixed number of measures of grain.

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Those assigned to the monasteries paid in grain only at from fifteen to twenty *lákh* each, and formed *kothí* Chuzi; those in other or *Khálsa kothís* paid a little grain, and also sums of cash, cloth, and paper, but the last two items were not assessed on all holdings. The cash assessment of all the holdings in a village was, with very few exceptions, the same, though the holdings seem to have always differed to some extent in size; the grain assessment varied from one to ten *khal* or *lákh* according to the amount and quality of the land held. The grain items in *Khálsa kothís* also had in many cases been from time to time assigned to monasteries. All the assigned grain was called *pun*, the unassigned grain was called *netal* or barley tax. The amount collected under the latter name on the king's account must have been more than 200 *lákh*; but probably those figures represent correctly the amount which went to Ladákh, for the greater part of the grain collections were spent year by year in Spiti in the king's name in certain annual ceremonies and State charges. This was the old state of things, which Major Hay evidently did not fully comprehend, for he states in his report that 50 Chinese families settled in Spiti, paid a tribute to China of 200 *lákh* of grain, and that an envoy from Tolang came to fetch it every year. Again, in another place, he mentions that the aforesaid Chinese families go by the name of Chuzí, and present annually 200 *lákh* to the chief monastery of Spiti. All this was a mistake: the Chuzí families were not Chinese, but the men of Chuzí *kothí*, the revenue of which was assigned to monasteries. One of these monasteries, to which something less than 200 *lákhs* were assigned, was at Tolang in Chinese Tibet; hence the story of tribute to China.

Sikh revenue administration and arrangements made at Summary and Regular Settlement (Spiti).

From 1839 to 1846 the Sikh *thánadár* at Ladákh took the revenue of Spiti. For the first four years Rs. 2,000, plus two ponies and 25 sheep, were exacted annually. For the last three years the cash was reduced to Rs. 1,031, but 100 iron crow-bars were added, and the number of sheep increased to sixty. A Sikh force also plundered the valley in these years. In the autumn of 1846 Mr. Vans-Agnew made a Summary Settlement, that is, he fixed the amount of revenue to be paid to Government at Rs. 753. No records were compiled of any kind, nor was any report submitted. When relieved of the pressure of the Sikh exactions, the Spiti people at once reverted to their old fiscal arrangements. Mr. Vans-Agnew probably knew nothing of the grain revenue assigned to the monasteries, as he merely passed quickly through a part of the country; and if he knew of the unassigned grain, he, no doubt, intended to abandon it. But the people considered the Rs. 753 to be in place only of the cash, cloth, and iron formerly paid to the kings of Ladákh, and divided it accordingly with strict regard to the old fixed assessment. The assigned grain or *pun* they paid as before to the monasteries, and the unassigned grain or *netal* to the representative of Government, who for the first three years was a *wazír* of the Basáhir Rája,* and after that the hereditary *wazír* of Spiti, commonly called the *Nono*. Most of it the *Nono* expended in the manner customary

* The 400 *lákh* grain which Major Hay mentions as taken by the *wazírs* in excess of Rs. 753 in 1848, and as collected again in 1849, were the *netal* collections, not the produce of the Government land at Danka.

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in the time of the kings of Ladákh. The balance he appropriated as a perquisite of office. This balance was not very large, as the amount paid by each holding was somewhat reduced when the *Nono* took charge. At the Regular Settlement in 1851-52 Mr. Barnes maintained the Government demand at the amount fixed by Mr. Vans-Agnew; he remained unaware of the grain payments, for he never visited Spiti, and relied upon Major Hay's report for his information, which in this respect was erroneous. He, however, sent up a *tahsíldár* to make out a rough kind of rent-roll or *khewat*. This official roughly divided the Rs. 753 upon all five *kothís* with reference to the number of holdings in each. He must have heard of the grain payment, but he was in a great hurry, and seems to have considered that they could not be taken into account; so, without making any report to Mr. Barnes, he made the holdings in Chuzí pay as much cash as those of other *kothís*, though they paid ten times as much grain. Not to pay the grain to the monasteries would have been sacrilege, and would have been resented by the whole community, so the Chuzí men paid the grain as before, though with much grumbling, which no officer of Government seems to have heard or understood. In 1862 Mr. Lyall submitted a report, in which he recommended that the *pun* or assigned grain, with that part of the *netal* or unassigned grain which was annually devoted to religious purposes, should be lumped together, and the sum total redistributed equally by the people on all holdings, and that the remainder of the *netal* should be remitted, and the *Nono* remunerated for the loss of this and other unauthorized collections by an *inám* or grant out of the revenue of Rs. 100 or 150. These proposals were not fully understood by officers who had never seen the country, and no definite orders were passed for some years. Eventually the *Nono* got an *inám* and was given to understand that he must not collect the *netal*; the monasteries were left to collect the *pun* as before, but it was not formally at least recognized as assigned revenue. This did not relieve the Chuzí men of their grievance, but in fact made it worse by comparison, for it was the *khálsa kothís* to whom the *netal* was remitted. Mr. Forsyth, the Commissioner of the Division, again represented their case to Government in 1866; and as revision of Settlement had then commenced, Mr. Lyall was directed to go to Spiti and redistribute the revenue so as to get rid of their grievance. Mr. Forsyth also recommended the revival of a part of the *netal* collections (which had practically ceased only for a year or two) to form a fund from which to pay the *lambardárs* of *kothís*, and the grant of an increased *inám* at six annas in the rupee on the revenue of Spiti to the *Nono*. These proposals were approved. Eventually Mr. Lyall revised the *netal* collections not in part, but in whole, and recommended their assignment in part to village officials and in part to other purposes to which they were applied by custom of former days.* The grievance of the men of Chuzí *kothí*

* The *pun* paid to monasteries by present returns amounts to 1,461 *lákh* 7 *path*, and the *netal* to 456 *lákh* 11 *path*. The total grain revenue, therefore, amounts to 1,917 *lákh* 18 *path*, which at 2 *lákh* per rupee, a rather low price, is equal to Rs. 959.

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British assessment of Spiti.

was removed by a redistribution of the cash assessment; more than half their cash revenue being taken off their shoulders and distributed upon the other *kothís.*

Mr. Barnes thus describes the assessment he made at the Regular Settlement:—" Spiti had been assessed summarily by Mr. Vans-Agnew, afterwards murdered at Mooltan. He was deputed to that remote district in 1846 A. D., and settled the whole tract at Rs. 753 per annum. Compared with Láhaul, the rate is decidedly low, but the country is more inhospitable and dreary. It is not so easy of access, and is removed several hundred miles, and by lofty ranges of mountains, from the head-quarters of the district. It is surrounded, I may say, on all sides by Independent States. Its political position is singular, and at various periods, Spiti has been the feudatory of China, Basáhir, Ladákh and Kúlu; and even at this time there are Chinese emigrants residing in Sipti, who pay a divided allegiance partly to us and to their mother country. From such a region, so peculiarly situated, revenue was a secondary object. The people, moreover, argued that Mr. Agnew had fixed the assessment for twenty years. I attached no weight to this argument, as their deed of lease specified no such conditions; but adverting to the remoteness and poverty of the country and its isolated position, I determined to make no enhancement. The present demand was quite sufficient to indicate the tenure of the British Government, and after this recognition of our claims, I saw no advantage in exacting an additional revenue, which, from its trifling amount, could be of no importance to the Government, and might entail distress upon the people. I accordingly left the demand of the Summary Settlement of Rs. 753 unaltered."

CHAPTER VI.

TOWNS.

Chapter VI.

Principal places in Láhaul and Spiti.

The principal villages of Láhaul are Kyelang, Kardong and Kolang. Kyelang is situated on the main trade route beween the Rohtáng and Bára Lácha passes, on the right bank of the river Bhága about four miles above its junction with the Chandra. Here a post office is maintained during the summer months, and a Moravian mission has been for some years established. The mission-house is a substantial residence, the lower apartment of which is used as a chapel. A school supported by a grant from the Government is managed entirely by the Missionaries.* Kardong lies on the left bank of the Bhága almost immediately opposite Kyelang, and is spoken of by Capt. Harcourt as at once the largest and most striking village in the valley. The houses are better built than in other villages. Kolang, which is the residence of the Thákur of Láhaul, is also situated in the Bhága valley, on the right bank about ten miles above Kyelang. The largest village probably in Spiti is Rangrig on the right bank of the Spiti river. The name is said to mean town. Dankar, the capital of Spiti, is a large village, 12,774 feet above the sea, built on a spur or bluff which stands out into the main valley and ends in a precipice. The softer parts of this hill have been worn away, leaving blocks and columns of a hard conglomerate, among which the houses are perched in curious and inconvenient positions. On the top of a hill is a large house known as the fort, which, with some cultivated land attached, belongs to Government. On a point of the hill lower down is a large monastery. The aspect of the whole place is very picturesque. It has been the seat of Government of the country from time immemorial.

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* Capt. Harcourt pays a high tribute of admiration to the zeal and energy of the Missionaries, Mr Behler and Mr. Heyde, and acknowledges the important services rendered by them to the administration. They are looked up to as friends and protectors by every inhabitant of the valley, though in the matter of conversions to Christianity they have had but little success.

APPENDIX.

Appendix.

The hot springs of Kulu.

Report on the hot springs of Kúlu by Dr. C. W. CALTHROP, *Civil Surgeon Dharmsála* (1876).

During the summer season of 1876 I was consulted several times by people suffering from rheumatism, many of whom were anxious to try the effect of bathing in the natural hot waters of the district, and who accordingly questioned me about these springs, and as to the advisability of their going there or no. I could not find any account of their medicinal properties in any of the records available, and I therefore determined to go and see the more important ones at Bashist and Manikarn, when I next went to inspect the dispensary at Sultánpur ; and I accordingly did so in the month of October 1876. Leaving Sultánpur I went up the right bank of the Biás, crossed over to Naggar and thence to Bashist, which is situated on the left bank of the river 24 miles above Sultanpur. Here is a small *dák* bungalow with a *khidmatgar*. The road to the springs runs about a mile and a half through fields of rice parallel to the left bank of the river. The village is situated at the foot of a high hill of laterite and conglomerate rock well covered with different kinds of trees. In the centre of the village is an enclosure containing two tanks and a small temple ; into the upper of these tanks a stream of hot water issues from the hill side. The tank is roughly built of half dressed stones, and is 14 feet long by 12 feet broad and $3\frac{1}{2}$ feet deep ; a narrow ledge runs round, about a foot in width, and the whole is enclosed by walls 7 or 8 feet in height without any roof at all. The temperature of the water in the tank is 111° F., but passing the hand and instruments as far as possible up the mouth of the spring the mercury rose to 123° F. From the first tank the water overflows into a second smaller one, 12 feet by 10 feet, principally used for washing clothes and ordinary ablutionary purposes. The temperature of the water in this tank was 109° F. There is no private bath or room which could be readily used as such. I heard that on one occasion when a European lady visited the place, a tent was pitched over the first tank and so privacy secured. The water as it issues from the spring is clean, but contains a quantity of organic curdy flocculi, greasy to the feel and probably of confervoid nature. I was surprised to find these existing in water of so high a temperature. Both the tanks were lined with brown and green lichens and confervæ, and at the places of entrance and escape of the water into and from the tanks flocculi above mentioned are collected in a kind of greasy scum something like phlegm. About 20 feet distant from the entrance of the hot spring is a small temple containing a figure of the Saint Bashist, and between his feet runs a stream of cold water—temperature 57°F.

The hot water is said by the attendent *pujáris* to be good for *badi*, or dyspepsia, for rheumatism of the large joints, and in course of six months is said to cure goitre. The baths are to be taken three times a day, and to last one hour each, and no other water is to be drunk but that of the tank. It is admitted that the primary effect is debilitating, but the subsequent cure is certain, if accompanied by suitable offerings to the saint. Fevers of all sorts and cold and ague are said to be made worse, and coughs and di-

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seases of the lungs not affected either for better or worse. Some people (natives) are said to come to the baths for the sake of their health, but more to worship and get absolution. There was a distinct sulphurous smell arising with the steam from the water, but I could not detect any sulphurous taste nor any taste or smell as of sulphuretted hydrogen, nor was there any chalybeate taste ; still the flavour was unpleasant and produced sickness in a lady who accompanied me and drank half a tumbler of it,—possibly as much by reason of its temperature as by anything else. I took away with me six bottles of the water, in bottles carefully cleaned by myself, fitted with new corks and well sealed down on the spot, and the result of the analysis, as furnished by the Chemical Examiner is given at the end of this note. This gives a large amount of ammonia derived from vegetable decomposition ; as shown by the absence of nitrates and nitrites, which would render it perfectly unfit for general consumption, even if the amount of total solids per gallon were half what it is. Iron is reported absent, and sulphur only present in the form of sulphates, while the general hardness of the water is due to lime. I should, therefore, think it probable that the Bashist water is derived from two sources far apart at first, but mixing shortly before springing from the hill side,—one of these being a deep source of hot pure water containing only lime and traces of magnesia, and the other a shallow one of cold impure water derived from the superficial strata, and impregnated by the products of vegetable decomposition. The chemical report does not mention iodine, but I tested it myself for that, and did not find any. On the whole, therefore, I do not see that any particular advantage is likely to result from bathing in this water, while harm would probably accrue from drinking it. It differs entirely from the water of such places as Matlock, Baden, &c., which have a great and deserved reputation as therapeutic springs.

Returning from Bashist, after crossing to the right bank of the river a small village is met with eighteen miles above Sultánpur, named Kalak. By the side of the road are several small springs issuing some 50 yards below the foot of a steep rocky hill ; these lead into a small rough tank ten feet square and two feet deep, containing water of nearly 100° F. in temperature. The water was far from clean, being mixed with vegetable matter of all sorts. There was no sulphurous smell about, and the appearance of the water was so uninviting that I did not taste it. There were no traces of iron or calcareous deposit either at this place or at Bashist.

Manikarn is a rather large hill village, and there is a *serai*, with a *dák* bungalow, or a few rooms set apart for European travellers, but no *khansamah* and no supplies beyond *atta* and *dal* and rice procurable.

The hot springs here are numerous, and wherever they break forth, generally close to the river bank (Parbátti), clouds of steam are visible. The volume of water emitted from the earth in this place is many times in excess of that at Bashist, forming in two places a considerable stream. The temperature of the upper streams was 132° F., and wherever they pass the ground in their course becomes incrustated with a thick deposit of lime and oxide of iron. In one place the hill formed by a perfectly distinct layer of this deposit was between fourteen and sixteen feet in thickness, and possibly even more if one could have ascertained its real bottom : and at another old spring the deposit seemingly glues all the stones together, as if it had been melted and poured over them. The temperature of different pools varied from 130° F. to 140° F., but one pool, the lowest of the series, and that from which by far the greatest volume of water was issuing, was far hotter. My

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first thermometer broke, showing a temperature over 168° F., which was its limit, and a second instrument reading up to 212° F. was unfortunately smashed by my *chapprasi* who slipped into the pool and scalded his foot. I could not therefore ascertain its exact temperature, but the water was visibly boiling and boiling, fast bubbles of steam rising and bursting. A little rice tied in a piece of muslin was perfectly cooked in sixteen minutes, and it takes as long as this to cook in a *degchi* over a fire. Wheat flour kneaded up into a paste and flattened out into thin cakes (*chappattis*) was also cooked and rendered edible and fairly palatable in a little less than twenty minutes. These two facts, together with its scalding effect on the skin, make it almost certain that the temperature was not more than one or two degrees below the boiling point. One could not bear the tip of one's finger in it for a moment. Near all the pools a smell of sulphur was perceptible, and the water, when cool, had a slightly chalybeate flavour, but neither smelt nor tasted of sulphuretted hydrogen. There are several tanks for bathing, all ten feet square by three feet in depth, and one of these is enclosed and roofed over for the accommodation of women. The temperature of the water in the tanks was from 109° to 112° F., and that of the streamlets supplying them, from 135° F. to 142° F., varying with the distance traversed by the water before running into the tanks; the channels in which the water runs are incrusted by the deposit of *pakka* material coloured red by peroxide of iron. This deposit has increased in many places to such an extent as to stop the flow from springs which formerly existed, forcing the water to find new passages which in their turn also become blocked up.

The analysis of the water shows it to contain a large quantity of lime and magnesia, giving it a high degree of permanent hardness, though the amount of total solids is much less than in the case of the Bashist water, aud the amount of ammonia is not one-half as much. This water does not show a trace of impurities of vegetable origin, so evident in the case of the Bashist spring, and though from the amount of lime it contains it could not be classed as a fairly good drinkable water, still it would be far less likely to be injurious than the first specimen. It is said by the natives to be good for rheumatism, but is not much resorted to, save, as above stated, for religious purposes. Taking its whole constitution into consideration, I am of opinion that it would not be likely to prove of much benefit either in rheumatic or gouty affections; while cases of dyspepsia, especially of a nervous atonic nature, would probably be made worse; those cases of dyspepsia which depend on acidity and are accompanied by cardialgia and water-brash would be the only ones likely to be benefited. There is a bath in the *dák* bungalow with a tank 7 feet by 3 feet and 3 feet, which can be filled with the natural hot water; so that every facility is here afforded to Europeans who may wish to make a trial of the waters. Some 15 or 16 miles higher up the valley is a place called Kir Ganga, where water of a similar nature to that at Manikarn is said to spring; this water is not sufficiently hot to cook bread or rice, though it is too hot for the hand to bear. I could not spare time to go on further, and so did not visit this place.

The last place visited was Tatwani near Baijnáth. There is no made road leading to this place, which is approached by a mere goat track of the most difficult nature, going up, down and across the most precipitous rocks. There is no village or even a hut at this place, the name being given to a big rock by the side of the river Lún, from beneath which a small stream of water of 129° F. in temperature issues. This water has

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also a slight sulphurous smell, but rather more faint than the above. It has no local reputation as a curative agent, nor is it resorted to as far as I could hear for any devotional object. The chemical analysis shows it to be a purer water than either of the above, its principal solid ingredient being common salt; it contains very little lime or magnesia. It is not in the least likely to benefit any kind of disease, even if it were accessible, being little more than a common hot brine spring.

On the whole, therefore, none of the springs that I have examined seem to promise any benefit to that class of sufferers for whom the use of mineral water is generally prescribed, beyond that naturally arising from the delightful situation, the change of year and scene, and escape from the heat of the plains.

Statement of the result of Analysis of Kangra Springs—Qualitative Analysis.

Sources.	Physical qualities.	Reaction.	Free Carbonic Acid.	Chloridis.	Sulphates.	Nitrates.	Sulphuretted hydrogen.	Nitrites.	Lime.	Magnesia.	Iron.	Ammonia.
Bashist water ...	Good.	Slightly acid.	Moderate amount.	Precipitate.	Precipitate.	None.	None.	None.	Opacity.	Trace.	None.	Trace.
Manikarn water	Ditto	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Faint trace.
Tatwani water	Ditto.	Ditto.	Ditto.	Ditto.	Haze.	Ditto.	Ditto.	Ditto.	Slight opacity.	Ditto.	Ditto.	Trace.

Quantitative Analysis.

Sources.	Total hardness.	Permanent hardness.	Total solid grains per gallon.	Free ammonia, grains per gallon.	Albumenoid ammonia, grains per gallon.	Chloridis No. N. A. C. d. grains per gallon.	Amount of oxygen, grains per easily oxidisable matter per gallon.	Amount of oxygen, grains required for less easily oxidisable matter per gallon.	Nitric acid grains per gallon.
Bashist water ...	3·7	2·3	47·6	·028	·0112	16·7188	·0028	·0238	·11985
Manikarn water ...	7·7	5·7	36·4	·0098	·0056	16·7188	·0098	·0378	·18179
Tatwani water ...	4·2	3	21·7	·021	·0084	28·9926	·0098	·0378	·31164